

Summary of all Texts

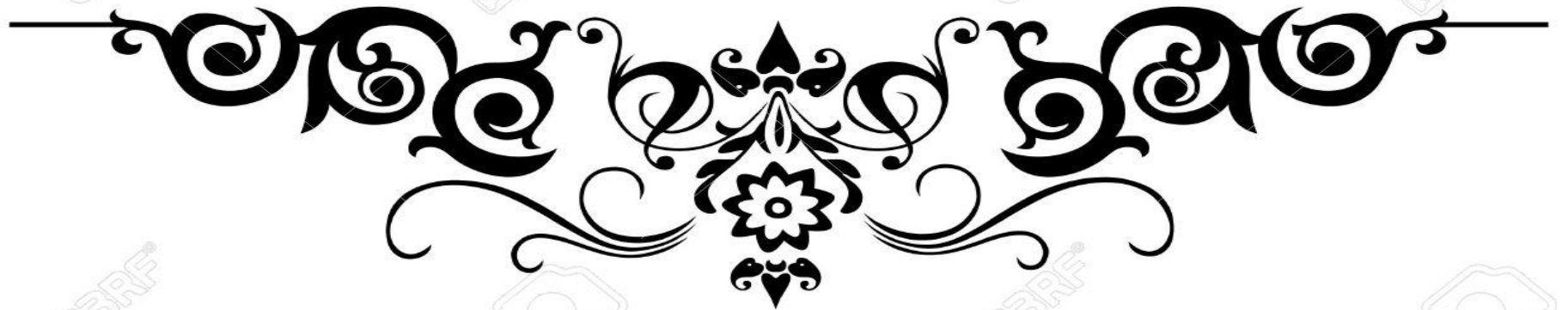


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DAKSHINAMURTHY STOTRAM



Summary - 10 Verses

Verse 1 – 4

Essence of Vedanta

Sat :

- Essence of Paramatma.

Chit :

- Essence of Jivatma.
- I Sat Chit Atma am essence of whole creation.
- Creation rises, rests in me.

Kaivalya Upanishad :

- Mei Eva Sakalam...
[Verse 19]

- Attributed Ahamkara, attributeless Sakshi.

Verse 5

- 4 Deficiencies in intellect.
- Stree, Bala, Andah, Jada.
- Unreleased, undeveloped, unaided, unintelligent.
- Deha, prana, Indriya, Buddhi Sunya Vadis Enumerated.

Verse 6

- Refutation of Shunya Vada.
- Important Sloka

Verse 7

Verse 8

- Sakshi puts Vesham of Pitru – Putra, Guru – Sishya.

Verse 9

- Sarvatma Bava.
- Ashtada Prakrti.

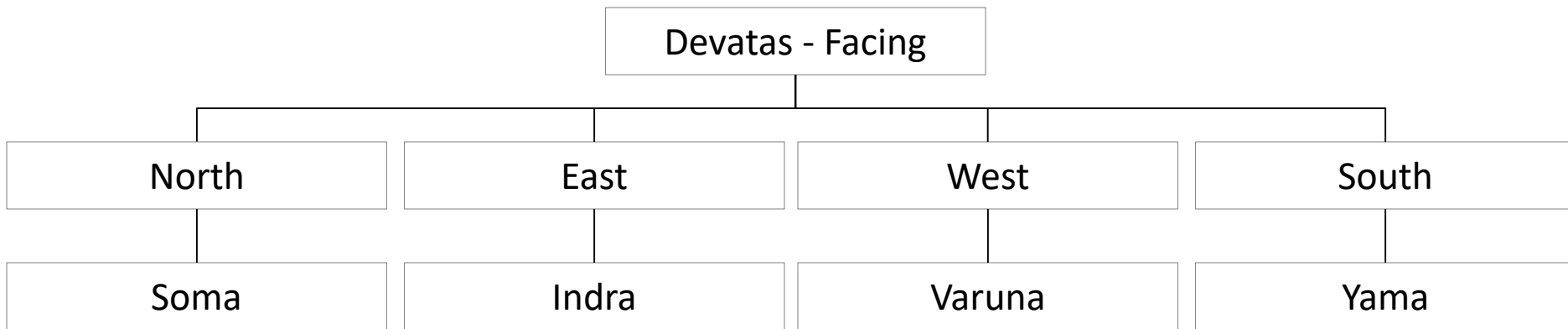
Verse 10

Phalam :

- Jeevan Mukti
- Videha Mukti.

Introduction :

- 10 Verses, text composed by Shankaracharya to glorify Adiguru Devata Dakshinamurti.
- Laya Karta resolves Dvaita Prapancha into unmanifest condition during sleep, Death and Pralayam.
- Resolution of duality happens when Agyanam goes away.
- Upadesa Vakyam are like waves of transmission towers TV stations, which converts Vritti into Jnanam.
- Brahma Vidya Guru more auspicious than other Gurus because he destroys Samsara.



- Dakshinamurti not under grip of Yama Devata as he has conquered time, Mritinjayaha, Conquered Mortality.

First Meaning :

- Dakshinamurti – South facing Deity Teaching Brahma Vidya.
- Form given for worship and meditation.

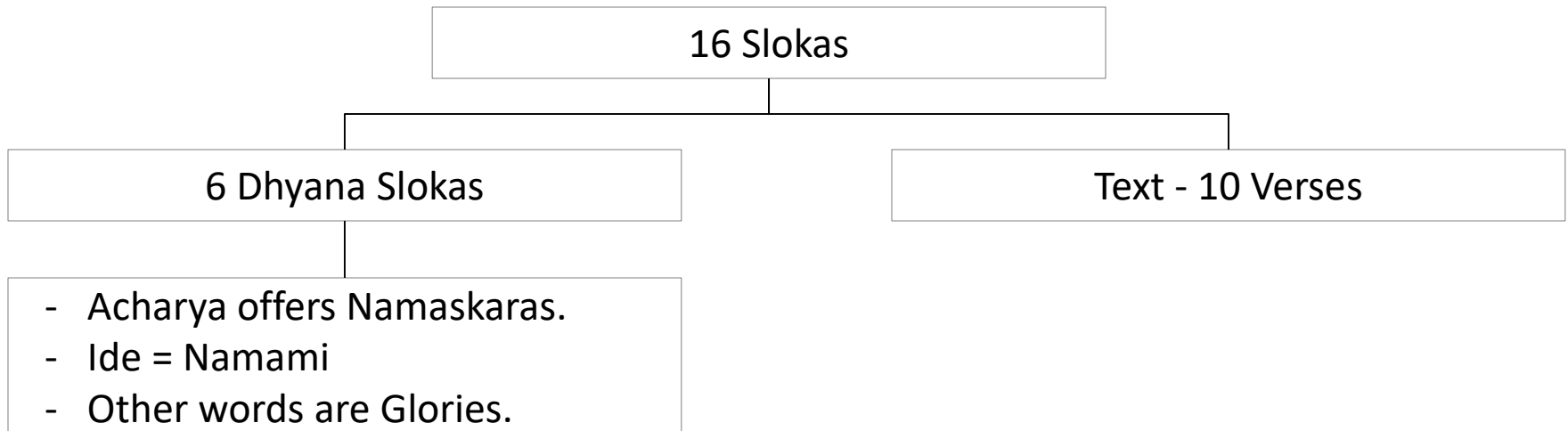
Second Meaning :

- Dakshina Amurti



Expert in communicating formless Nirguna Brahman.

- Markandeya Muni embraced lord Shiva and wrote Chandrashekara Stotram, One who has conquered time, uses moon as ornament.
- Whoever worships Markandeya conquers death.
- **Chinmaya** : Study this text after study of Upanishads, P.h.d in Vedanta.
- Treated as Prakarana Grantha.
- **Direct Commentary** : Tattva Sudha.
- Manasolasa – Vartikam by Sureshvaracharya – 144 Verse on those 10 verses.
- 6 Dhayana Slokas presented by Sureshvaracharya in Manasolasa Vartikam taken up here.





SRI RAMA GITA



Sri Rama Gita

62 Verses – 6 Topics

Verse 1 – 5

Verse 11 – 23

Verse 52 – 57

Upaathgatha

Samuchaya Vada
Khandanam

Jnana Phalam benefit of
knowledge

Verse 6 – 10

Verse 24 – 51

Verse 58 – 62

Vedanta Sara

Vedanta Vichara main part of
text

Upasamhara

Conclusion

Topic 1 :

Verse 1 – 5 – Introduction :

- Rama Gita condenses Vedantic teaching in the form of a dialogue between Sri Rama and Lakshmana.
- Unlike Bhagavat Gita and Uddava Gita, Rama Gita requires background of Upanishads to understand the text.

Context presented :

- Lakshmana meets Rama alone after leaving Sita in forest because of loose talk from washerman.
- How to solve problem of innocent Sita suffering because of no mistake of hers.
- Only when there is suffering in life one asks questions about God, World and life.
- Why are we born? Suffer?
- This personal experience triggers enquiry leading to search for Jnanam.
- Arjuna's separation from Bheeshma and Drona triggered his search for spiritual Knowledge in the battle field of Mahabharatha.
- Lakshmana's separation from Sita triggers questions in Lakshman's Mind.
- Lakshmana had a great Reverence for Sita.
- Rama could withstand situation because of unique strength born of spiritual Knowledge.
- Lakshmana Ajnani approaches Jnani Sri Rama and asks for Samsara Nivritti.

Indirect Lesson :

- Person fit for Vedanta only when he has understood problem of Samsara.
- Problem lies with me, solution also in me.
- Don't blame God, fate.
- Fate born out of my own freewill.

1st Stage :

- Diagnose problem as myself.

2nd Stage :

- I can't give solution myself.
- 2nd Stage : To realise, discover, I am helpless.

3rd Stage :

- Guru Saranagathi.
- 3 Stages indicated by Lakshmana mentioned in Verses 1 – 5.

2nd Topic : Verses 6 – 10

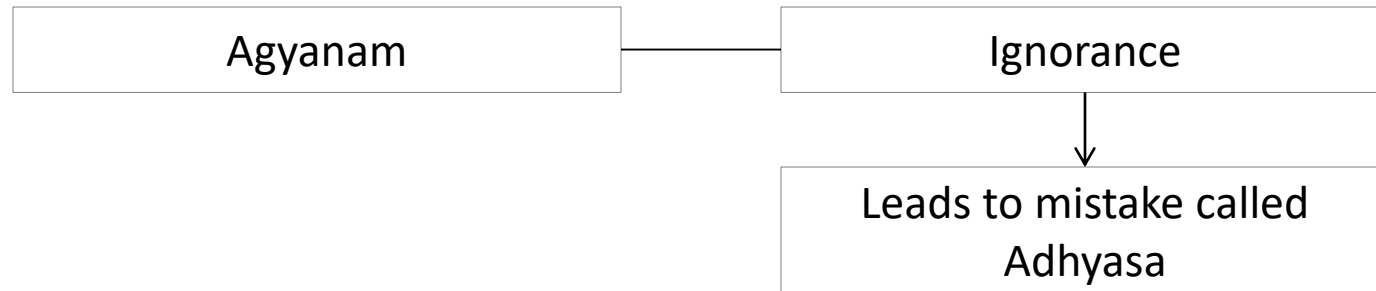
- Sri Rama presents Bava Roga Vaidya.

Problem :

a) Self ignorance :

- Ignorance of fact I can never be affected by anything that happens in the World.
- Space can't be affected by any event.
- I – space like Atma can never be affected.
- This fact I don't know.
- Ignorance creates next problem.

b) I mistake myself to be Body, Mind, sense complex.



- Once I identify with Body, Mind, Complex, it leads to Ahamkara.
- Mistaken 'I' is called Ahamkara.

Spiritual Fall

(I)

Agyanam



(II)

Adhyasa



(III)

Ahamkara



(IV)

Struggles to satisfy itself called
Kamaha



(V)

- Want things, beings, situations for myself and family.
- Karta and Karma.
- Doer, enjoyer



Rebirth Unfulfilled – Mountains of
desires.

I am Consciousness unaffected by
world



Superimposition



Identify with body, mind, sense
complex



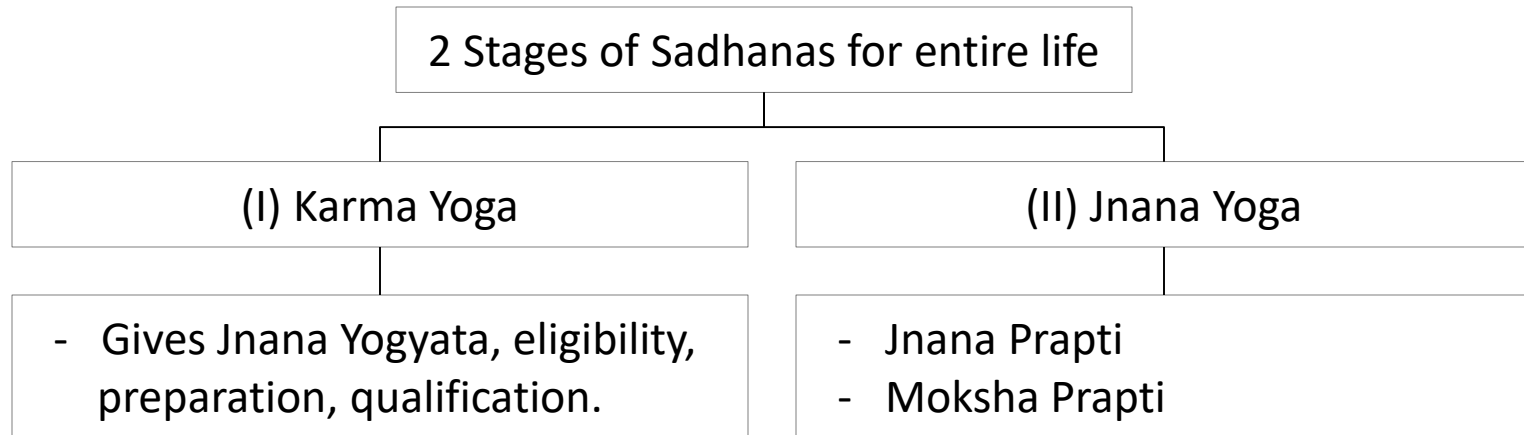
Eternally deficient, physically,
mentally, intellectually not satisfied

- Have strong will to write impressive will = Kama.
- I original Consciousness, Asanga get helplessly caught in Birth, Death cycle.
- I can't even decide what type of Body I should have.
- Dr. says sugar, pressure due to Genetics.
- I am helplessly in Samsara Chakram.
- Agyana, Adhyasa, Ahamkara, Kama, Karta, Karma, Phalam – Bokta, Janma, Marana eternal cycle.
- What is Remedy?
- Fundamental Root = Attack Agyanam, then Adhyasa, Kama, Karma, steps.

Diagnosis :

Problem	Solution
Agyanam	Jnanam

- How can I arrive at Jnanam?



- Whole Chakram brought down by Jnanam.

I) Karma Yoga :

Definition :

- Varna Ashrama Dharma Anushtanam.
- Based on one's designation, do Duty.
- Family – Father, brother, son.
- Society – Yoga Teacher.
- Company – Finance Manager.
- Performance of Duty conscientiously 1st component of Karma Yoga.

2nd Component :

- Perform with cheerful, prayerful attitude, not grumbling, not my fate, as offering to the Lord.
- Ishvara Bavana Arpanaya, Svadharma Anushtanam – Gita Chapter 3.

II) Jnana Yoga :

- Complete Scriptural study under Guru and be free.
- This is road map – Verse 6 – 10 (5 Verses).

3rd Topic : Verse 11 – 22

- Technical Topic – incidental Topic – can be removed, flow will still continue.
- What is the purpose of this Topic?
- Both Karma Yoga and Jnana Yoga required for everyone.
- Karma Yoga can't give Jnanam, Jnanam can't give Yogyata.
- No choice, both compulsory.
- Don't ask which path you follow – Karma Yoga / Jnana Yoga?

Question : Are these 2 Yogas to be followed

a) Simultaneously in combination – Samuchayavada (and save time).

b) In Krama Samuchaya :

One after another.

Sri Rama's Answer :

- Can't follow simultaneously. Why?

a) Totally Different Nature

Karma Yoga	Jnana Yoga
<ul style="list-style-type: none">- Invokes Kartrutvam, ego.- Nourishes ego, Karta.- Invokes Varna, Ashrama, Gothram.	<ul style="list-style-type: none">- Destroys ego.- Ashabdam, Agothram.

- Diagonally opposite, can't be combined.
- Discussed elaborately in Sarva Vedanta Siddhanta Sara Sangraha Verse 84 – 98 (15 verses).
- First follow Karma Pradhana life style, do duty, get exposed to Vedanta.
- Next Jnana Pradhana life style, No duty, only Sravanam, Mananam, Nididhyasanam.
- When choice given, take up either Karma or Jnanam.
- Don't give equal importance at one time.
- Nishta – means one given priority, Pradhanam.
- First Karma Yoga Nishta, later Jnana Yoga Nishta.
- Follow Krama Samuchhaya.

4th Topic :

Vedanta Vichara : Verses 24 – 51

- Mahavakya Sravanam, Mananam, Nididhyasanam.
- Indepth study of “Tat Tvam Asi”.
- **3 Stages :**
 - Sravanam – study under Guru.
 - Mananam – Independent study, reflection and Analysis.
 - Nididhyasanam – Internalisation.

Tat Tvam Asi - Analysis

Primary Meaning

Tvam

- Individual
- 3 Sharirams
- Reflected Consciousness
- Small, Alpagya, Alpa Shaktiman.

Tat

- Total Ishvara
- 3 Prapanchas
- Reflected Consciousness
- Big, Sarvagya, Sarva Shaktiman.

- Differentiation factors, negate clearly.
- Reflected Consciousness called Ahamkara.
- Attributed entity.

Secondary Meaning

- Original Consciousness.
- Equation only here.
- Original Consciousness called Sakshi Chaitanyam.
- Attributeless entity.
- Nirgunam Nishkalam, Nirakaram, Niranjanam.
- Ashabdam

- This method called Bhaga Tyaga Lakshana.
- Arrive at my Real Nature.
- Jivatma and Paramatma loose their adjectives.
- What remains is neither Jivatma or Paramatma, neither Alpashaktiman or Sarvashaktiman, neither Karanam or Karyam, neither Creator or Created.
- One Akhanda Chaitanyam exists.
- By systematic study, and reflection, become convinced.
- Removal all old habits of looking at myself as a slave of circumstances, fate, inferiority complex.
- All must go away by dwelling more and more on this teaching.
- Practice saying regularly “Aham Brahma Asmi”, Adhistanam of entire Universe, World can't affect me, touch me, I am not helpless.
- Aham Ishvara Asmi, Mei Eva Sakalam Jatam..

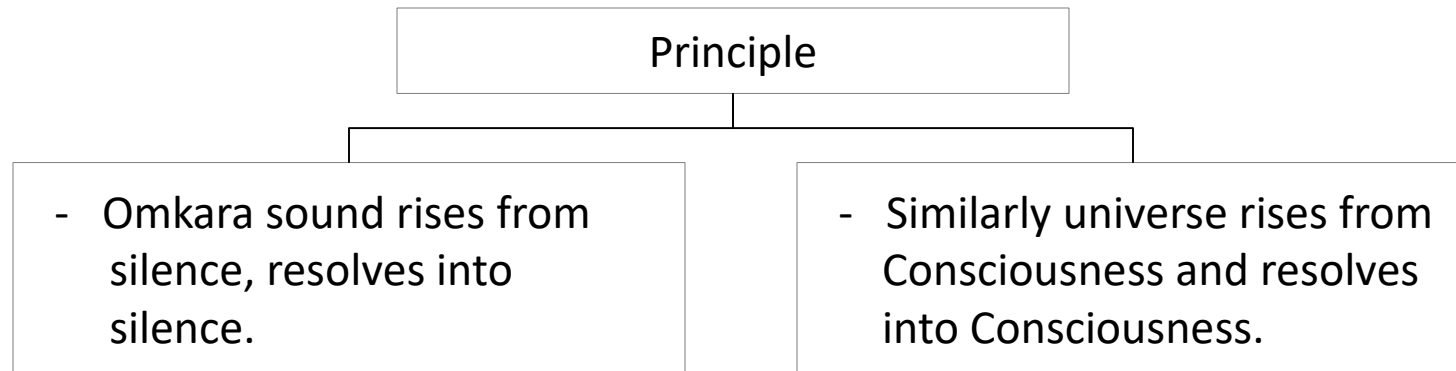
Kaivalya Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

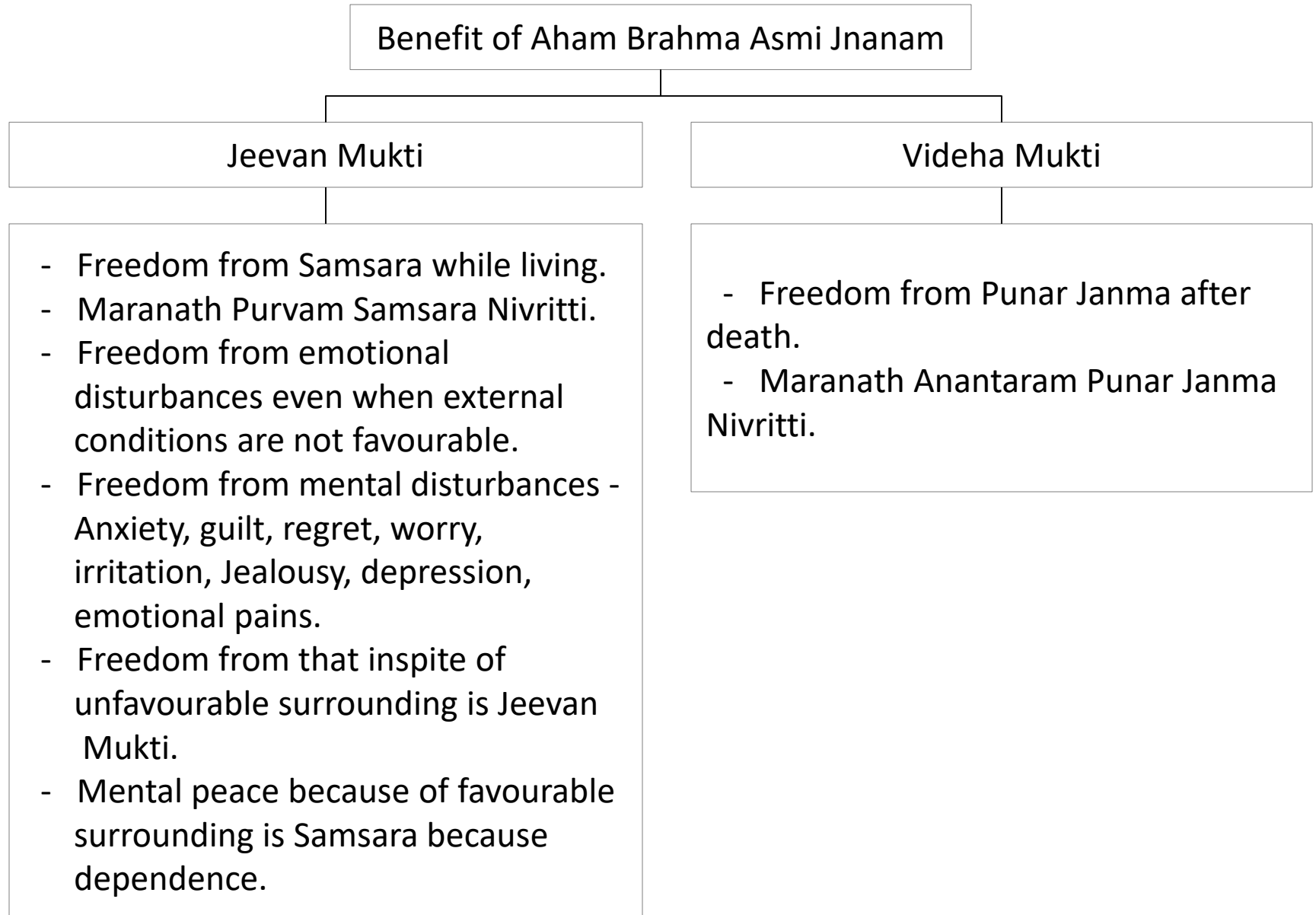
In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- In Sri Rama Gita Sravanam and Nididhyasanam highlighted.
- Nididhyasanam is of several types, repeated hearing, writing, reading, talking, teaching, or formal Samadhi.
- Abhyasa by following Ashtanga Yoga technique.
- Mandukya Upanishad based Samadhi Abhyasa where sound symbol 'Omkaara' is used.
- Sound Om is symbol of entire creation, represents the entire Universe made of Waking, Dream, Sleep states.
- Following silence represents Pure Consciousness, Adhishtanam.
- Chant Om – come to silence, see the Pure Consciousness as silence.



- Silence Consciousness, I am.
- This is Omkaara based Samadhi Abhyasa, main part of Teaching from Verse 24 – 51.
- Mahavakya Sravanam, Mananam, Nididhyasanam or Vedanta Vichara.

5th Topic : Jnana Phalam



- Jnanis Prarabda mixture of Punya Papam incurred in Ajnana Avastha.
- World can't be changed.
- Change not in World or setup but in our responses due to Atma Jnanam.
- At end of Prarabda, Agami avoided, Sanchita burnt, Prarabda exhausted.
- No Punya Papam balance – Jnani need not be separated from Ishvara.
- Merger at level of Shariram and Reflected Consciousness.
- Ego Iceberg has melted into dream of Paramatma due to sunlight of Atma Jnanam which is Videha Mukti.

6th Topic :

Upasamhara : Verse 58 – 62

- a) Sri Rama consoles Madhyama Adhikari who find Reflected Consciousness / Original Consciousness / Baga Tyaga Lakshana going above their heads.
 - **Practice Saguna Upasana Bhakti, Pray to Lord :**
Oh Lord Prepare my Mind to comprehend Rama Gita.
 - Keep Sadhana going.
- b) If Uttama Adhikari like Lakshmana and You, Sri Rama promises Knowledge will give Jeevan Mukti and Videha Mukti.
 - Consoling Madhyama Adhikari and admiring Uttama Adhikari, Sri Rama concludes his teaching to Lakshmana who got liberated.

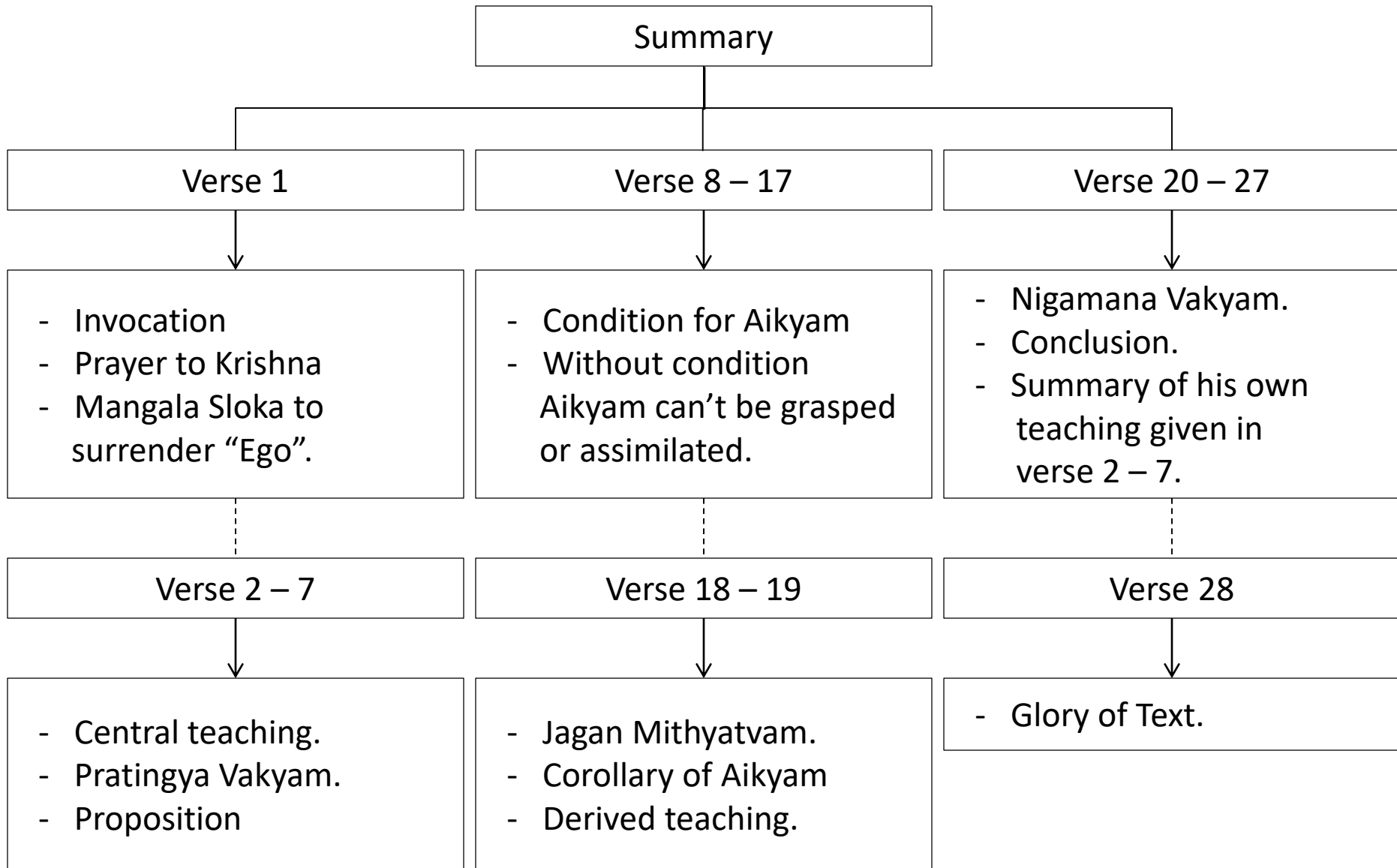
Introduction

- Adhyatma Ramayana – By Vyasa or Ramananda Acharya.
- 1000 Verses.
- Ramayana from Philosophical Angle.
- Normal Ramayana by Valmiki – (13 – 16th century).
- To teach Dharmic, noble lifestyle (No Vedanta).
- Tulsidas followed Adhyatma Ramayana.
- Rama Gita : 62 Verses.
- Shiva – Parvati – Uma – Maheshwara Samvada – found in Uttara Khanda – 2nd Portion – 5th section of Adhyatma Ramayana of Veda Vyasa.
- Lord Shiva presents Rama – Lakshmana (Brother/Disciple) Samvada = Rama Gita.
- Essence of Vedanta, Mahavakya Vichara.
- Chinmaya : Postgraduate Book.



ADVAITA MAKARANDA





Verse 8 – 17 :

Condition :

- Deha Abimana Tyaga → Basic condition.
- Without dropping Body, individuality identification, ego identification, relative I – identification.
- As long as you love ego, Vedanta will not work for you.

Gita :

क्लेशोऽधिकतरस्तेषां
अव्यक्तासक्तचेतसाम् ।
अव्यक्ताहि गतिर्दुःखं
देहवद्भिरवाप्यते ॥ १२.५ ॥

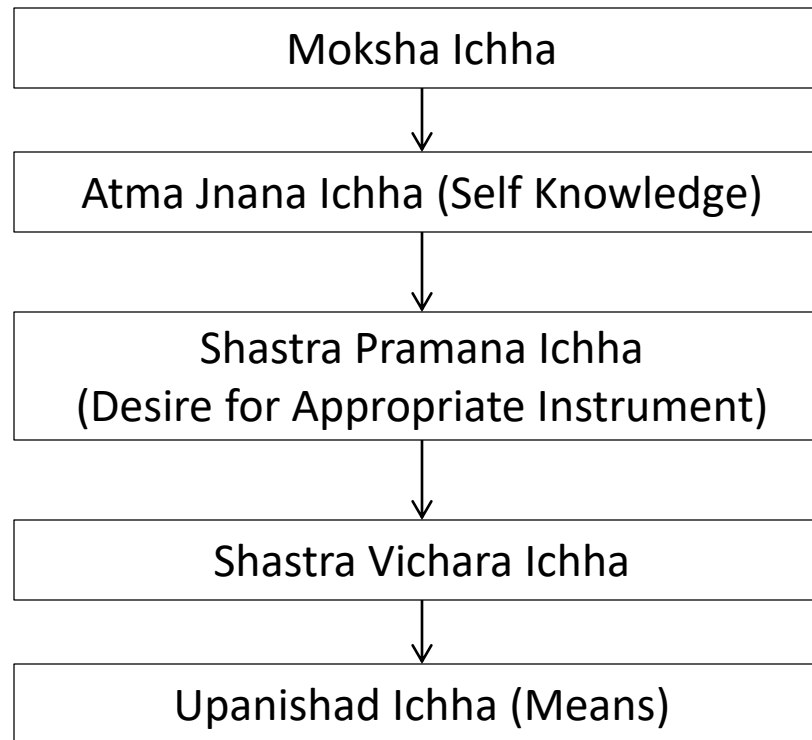
**klēśō'dhikatarastēṣām
avyaktāsaktacētasām |
avyaktā hi gatirduḥkhaṃ
dēhavadbhiravāpyatē || 12.5 ||**

Greater is their trouble whose minds are set on the unmanifest; for the goal, the unmanifest, is very hard for the embodied to reach. [Chapter 12 – Verse 5]

- For embodied, egocentric, Goal of unmanifest – difficult to reach.
- Through Body, family Abhimana comes.
- As long as Aham and Mamakara is there, Vedanta will not work.
- For Homeopathy to work, can't take coffee.
- Condition for Atma Jnanam, Pancha Kosha Viveka.

Introduction

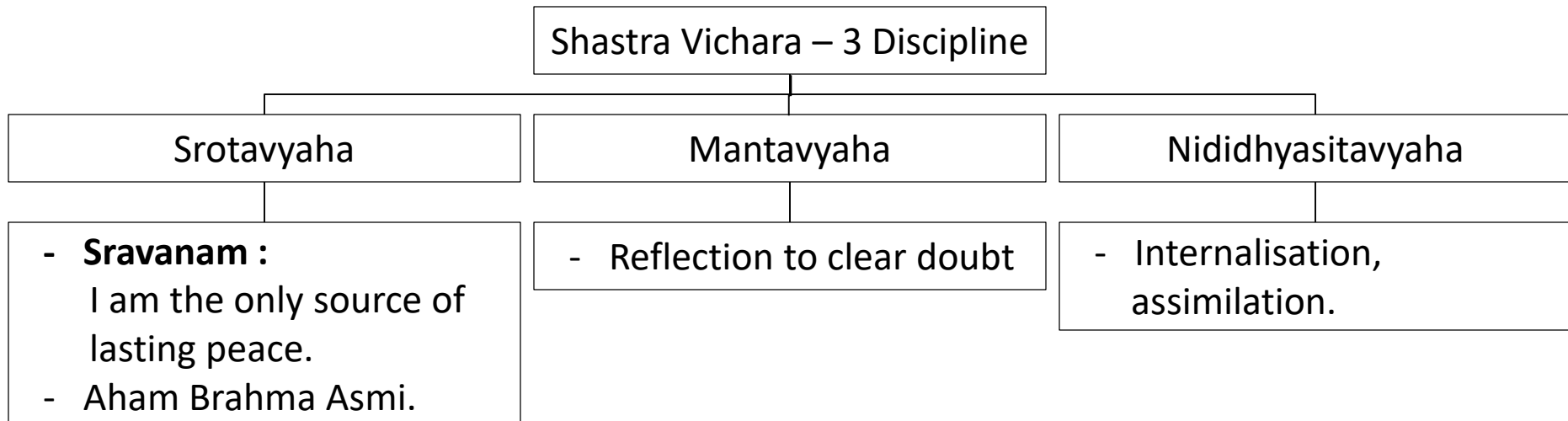
1. Advaita Makaranda is an advanced Manana Prakarana Grantha text composed in the 15th century by Lakshmidharakawi.
2. Consists of 28 verses and establishes oneness of Jivatma and Paramatma.
3. Makaranda is the honey which drips from these verses on Advaita philosophy.
4. What is the fundamental truth of Vedanta?
 - Lasting peace, enduring peace is possible only by Attainment of Moksha.
 - Nitya Sukha Ichha only by Moksha Ichha.



5. Sense organs and Mind are instruments to know the external Universe, Objective Universe, not Subject “I”, observer “I”.
- Vedanta Shastra is the only tool available revealing the subject “I”.
 - Every student must discover these stages, otherwise decades in Vedanta becomes a purposeless time pass.

6. Brihadaranyaka Upanishad : Meitreya Brahmana

- **Yajnavalkya to wife Meitreya says :**



7. How does peace Manifest in the Mind ?

- Peace from World comes now and then by completing a house, education, job, earning money, settling children etc.

- A particular event brings a calm mind in which my own subjective peace and happiness is reflected in the Mind instrument.
- When you bring a Mirror, Mirror does not produce an image but provides a medium, a surface for manifesting my original face.
- Only Arriving peace comes and goes away.
- Original peace always there called Aham Brahma Asmi discovery.
- Brahman is permanent source of Peace or Poornatvam.

Chandogyo Upanshad : Sanatkumara to Narada

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति ॥ १ ॥

*Yo vai bhūmā tatsukham nālpe sukhamasti bhūmaiva
sukham bhūmā tveva vijijñāsītavya iti bhūmānam
bhagavo vijijñāsa iti.*

Sanatkumara said : “That which is infinite is the source of happiness. There is no happiness in the finite. Happiness is only in the infinite. But one must try to understand what the infinite is.” Narada replied, “Sir, I want to clearly understand the infinite”. [7 – 23 – 1]

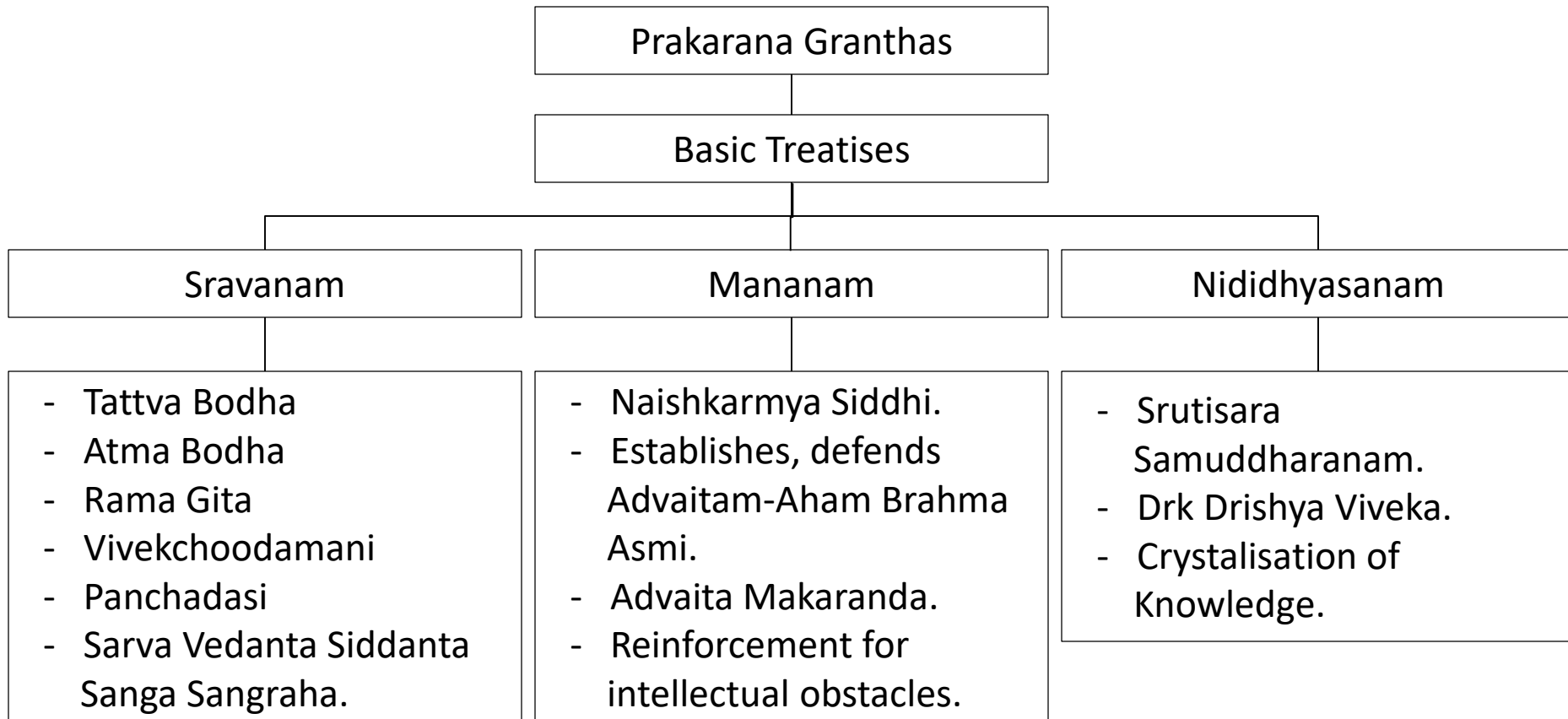
- Peace presupposes limitlessness.
- Objects, events, persons in the world are finite, limited by time and space and attributes.
- It is delusion to think that they bring peace.

- 4 Qualifications required for this knowledge are Discrimination, Dispassion, Discipline, Desire.
- Cognitively, intellectually, understand Aham Brahma Asmi.
- There is no benefit from Jnanam even if there is 1% doubt.
(Example: Wire is live or not – 1% doubt, no use)

8. Vedantic Knowledge :

- Brahma Satyam, Jagan Mithya, Jivo Brahmaiva Na Paraha.
- **3 Components :**
 - a) Attributeless, Invisible, Unmanifest Brahman is the ultimate Reality, truth of the Universe.
 - b) Visible, Tangible World is not absolutely Real, Mithya.
 - Sankhya, Nyaya, Veiseshika, Buddhism, Purva Mimamsa, Visishtadvaitin, Dvaitin, none accept this.
 - Waking Universe like Dream.
 - c) That Paramatma, infinite is I – Aham Brahma Asmi.
 - 3 revolutionary teachings.
- Conversion process of knowledge into conviction is called Mananam, comes after Sravanam.

9.



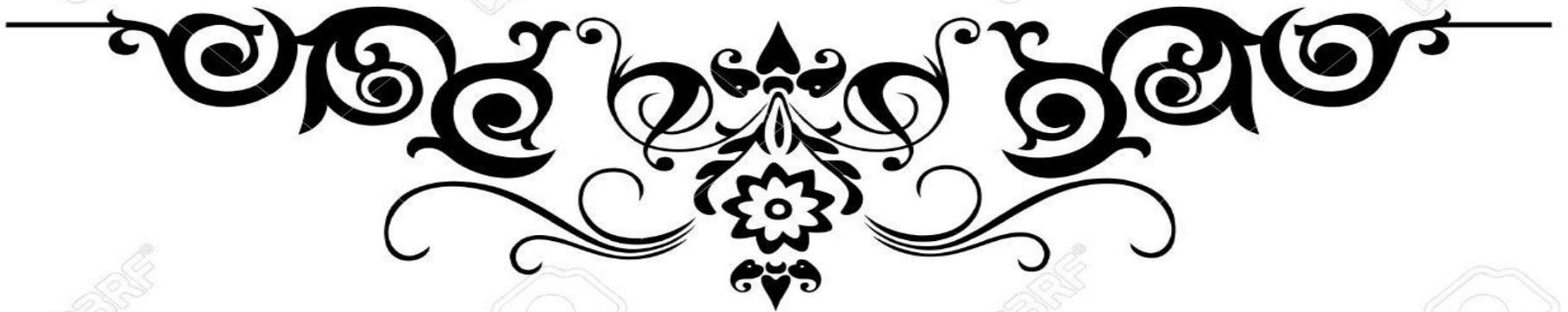
- Every Sloka gives reason and conclusion, therefore I am Brahman.
- **You should ask at the end of class :**

How can I not be Brahman?

10. Advaita Makaranda is a 26 flowered Bouquet giving honey of Vedantic Jnanam – sweet and energizing for the Mind.



BAJA GOVINDAM

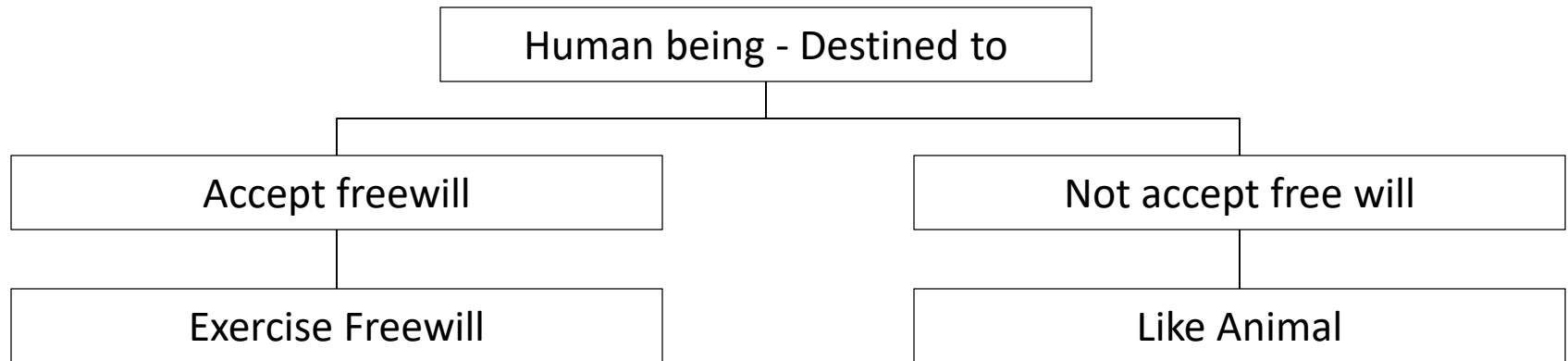


Introduction

- a) Unique feature of human being which differentiates him from Animal is faculty of free will, choice.

Animals	Human beings
<ul style="list-style-type: none">- Life instinctive, programmed.- No Goal.- Eat, propagate, live, die.- No plans for Ooty dog show.	<ul style="list-style-type: none">- Have freewill choice.- Have goal.- If we argue that its all destiny, no freewill, its your destiny not to accept freewill.

b)



Definition of Human being :

- One who accepts and exercises free will and choice.
- Scriptures addressing those who accept free will to decide their future.

c) If you accept free will, scriptures available.

Katho Upanishad :

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-
स्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधु
भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

Anyac-chreyo 'nyad-uyad-utaiva preyas-te
ubhe nanarthe purusam sinitah,
Tayoh sreya adadanasya sadhu bhavati
hiyate 'rthadya u preyo vrnite ॥ 1 ॥

Yama said : “One is good, while another indeed is pleasant. These two having different objectives chain (bind) a man. Blessed is he who, between these two, chooses the good alone, but he who chooses what is pleasant, loses the true end (goal).” [I – II – 1]

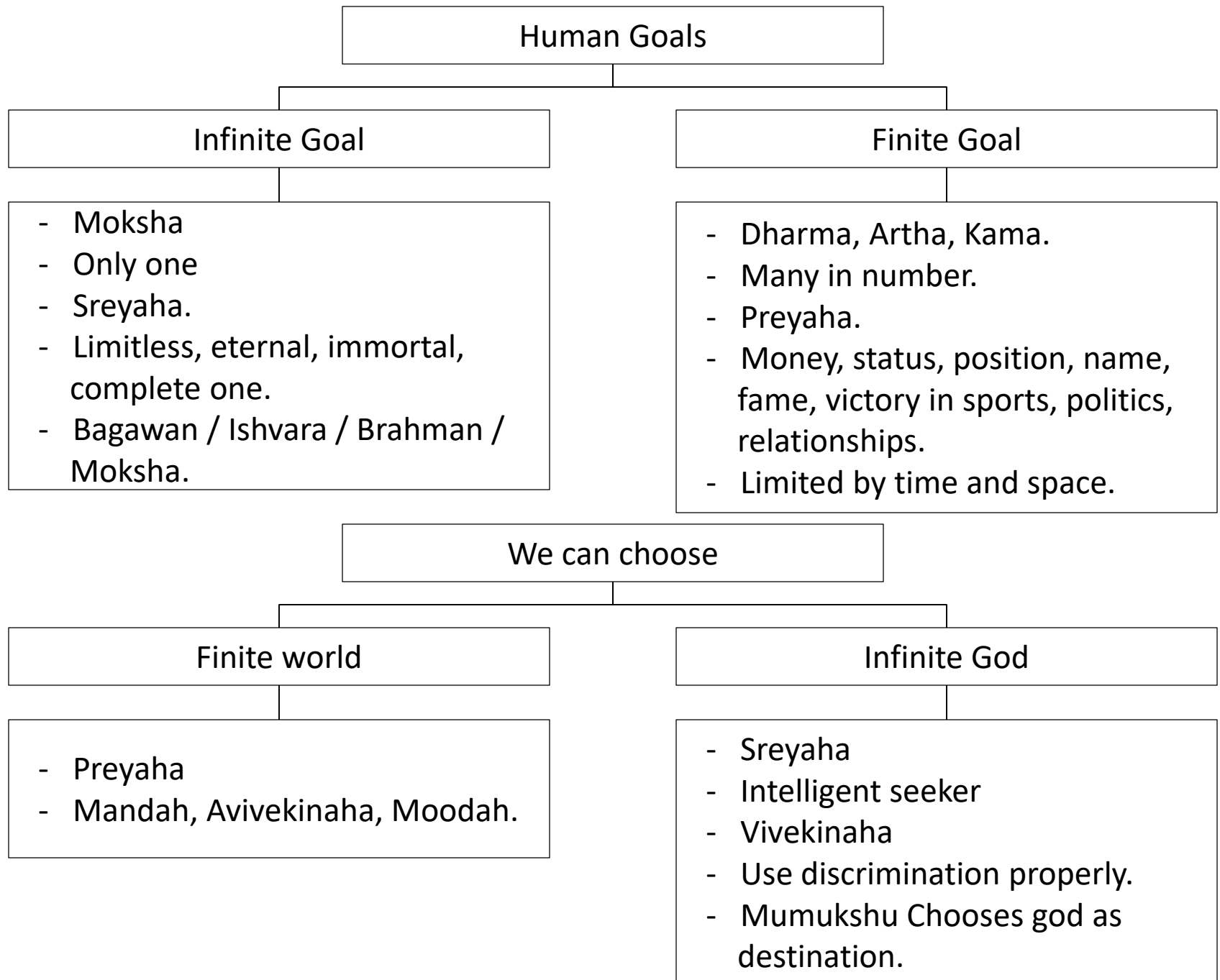
श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah
tau samparitya vivinakti dhirah,
Sreyo hi dhиро'bhi preyasо vrnite
preyo mando yoga-ksemad vrnite ॥ 2 ॥

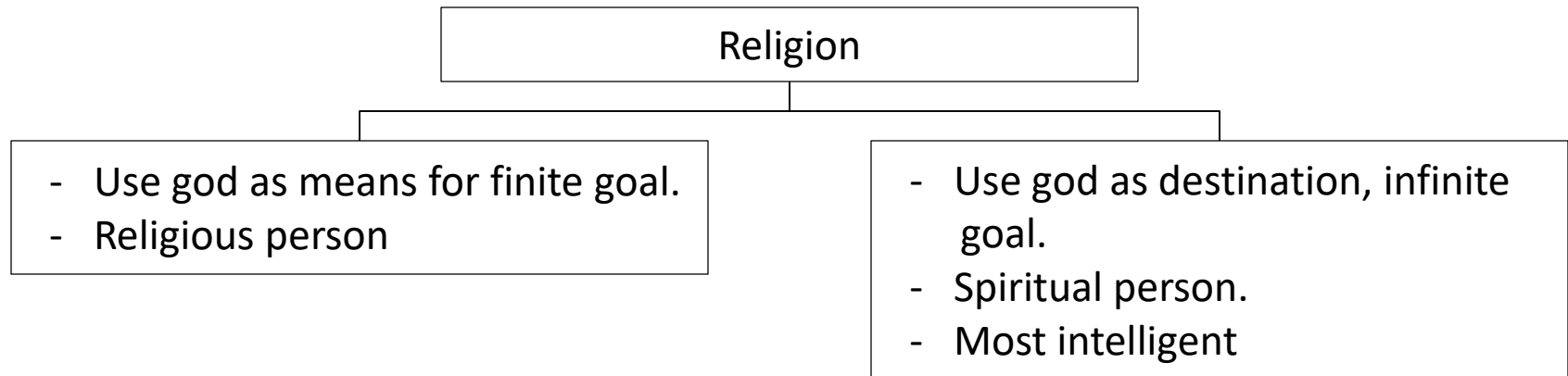
Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping).
[I – II – 2]

- Bhaja Govindam based on above 2 Verses.

d)



- Shastra wants to convert one from Moodah to Viveki.



Atheist :

- Does not accept God at all.
- Religious and Atheist will face problems in life, called Samsara.
- Shankara Teaching 2 Katho Upanishad Mantras in Bhaja Govindam.

Aim :

- To convert every human into Mumukshu, choose infinite, make life meaningful, purposeful.
- Other than God, anything you choose will be Samsara.

Hey Moodamati :

- Whose intellect is deluded, confused.
- 30 Verses is conversion program based on Katho Upanishad for problems faced by Human being who have made a wrong choice.

Aim :

- Not to give gloomy picture of life.
- Attempt to change our heart, change mind, direction of life.
- Convert Atheist and religious into Mumukshu.
- Only when person is Mumukshu, chooser of God, infinite, then Vedanta becomes relevant.
- Otherwise, Gita, Upanishads irrelevant.
- First become Mumukshu, make Vedanta, scriptures relevant.
- Use Vedanta, discover infinite God, here and now, make life a purposeful, successful and happy one.
- If I make the right choice, world is a garden (Lalbagh), if wrong choice, world is hell.
- Choice is yours.

Moha Mudgaraha :

- Moha means Confusion, delusion, indiscrimination.
- Mudagara – Hammer to change life's direction.
- Majority don't say Moksha is my destination in life.

अजानन्दाहात्म्यं पततु शलभस्तीव्रदहने
स मीनोऽप्यज्ञानाद्वडिशयुतमश्नातु पिशितम् ।
विजानन्तोऽप्येते वयमिह विपज्जालजटिला-
न्न मुञ्चामः कामानहह गहनो मोहमहिमा ॥१८॥

Without knowing its burning power the insect jumps into the glowing fire; the fish through ignorance eats the bait attached to the hook; whereas we, even though having full discernment, do not renounce the sensual desires, complicated as they are with manifold dangers. Alas, how inscrutable is the power of delusion! [Verse 18]

- Moth not knowing burning power of fire moves around and falls into fire.
- Fish bites but hooked by person, doesn't understand it's a trap.
- Human being has intellect and can know finite thing, person, can't give infinite, lasting peace, security, happiness, fulfilment but still is attached to the world and not God.
- Perishable objects, people can't give me lasting peace, security, happiness.
- Holds to finite and leaves him high and dry.

Problem :

- Our intelligence covered by thick delusion.
- Bhaja Govindam called Moha Mudakara, delusion hitting hammer.

Baja	Govinda
Seek, Choose	God, infinite, eternal

- Choose God and discover lasting peace, security, happiness and make your life a Success.

- 1st Correction required is w.r.t. Goal which gives lasting benefit.

Drop / Reject	Choose
<ul style="list-style-type: none"> - World as goal (objects, people, relationships). - Finite should be means for reaching god. 	<ul style="list-style-type: none"> - God as goal, infinite as goal. (Ishvara, Brahman, Moksha, Sreyas all are synonyms). - One point program of Baha Govindam.

- Reversal of means and ends is conversion program of Baha Govindam.
- Materialist into Spiritual, use finite to get infinite.

e)

3 Levels of Mumukshutvam

Mandah

- Dull seeker
- Luke warm spiritual urge.
- Casual
- Accepts god as goal but last item in desire list.
- Not discovered benefit.

Madhyama

- Intermediary seeker.
- Mind changes after kicks in life.

Teevra

- Serious, committed seeker.
- After Jnanam god becomes only one in the list.
- Other desires eaten by one desire.
- Becomes passion, obsession.
- Wimbledon, chess, Olympic.

- All 3 get benefit of study of Gita, Upanishad but Teevra Mumukshu gets maximum benefit, makes deep impact.

f) Shankara meets 87 year Grammar scholar on the banks of Ganga in Kashi.

- He was doing Dhatu Patha, verbal Root.
- Dukrin Karne.
- Kru – Root – Doing Action.

Kru :

- Karoti, Kurutaha, Kurvanti, Karoshi, Kuravantaha.

Verbs differ according to

Number

- Singular
- Dual
- Plural

Person

- 1st → 3rd, 2nd
- 2nd → 3rd, 1st
- 3rd → 3rd, 2nd

Tense

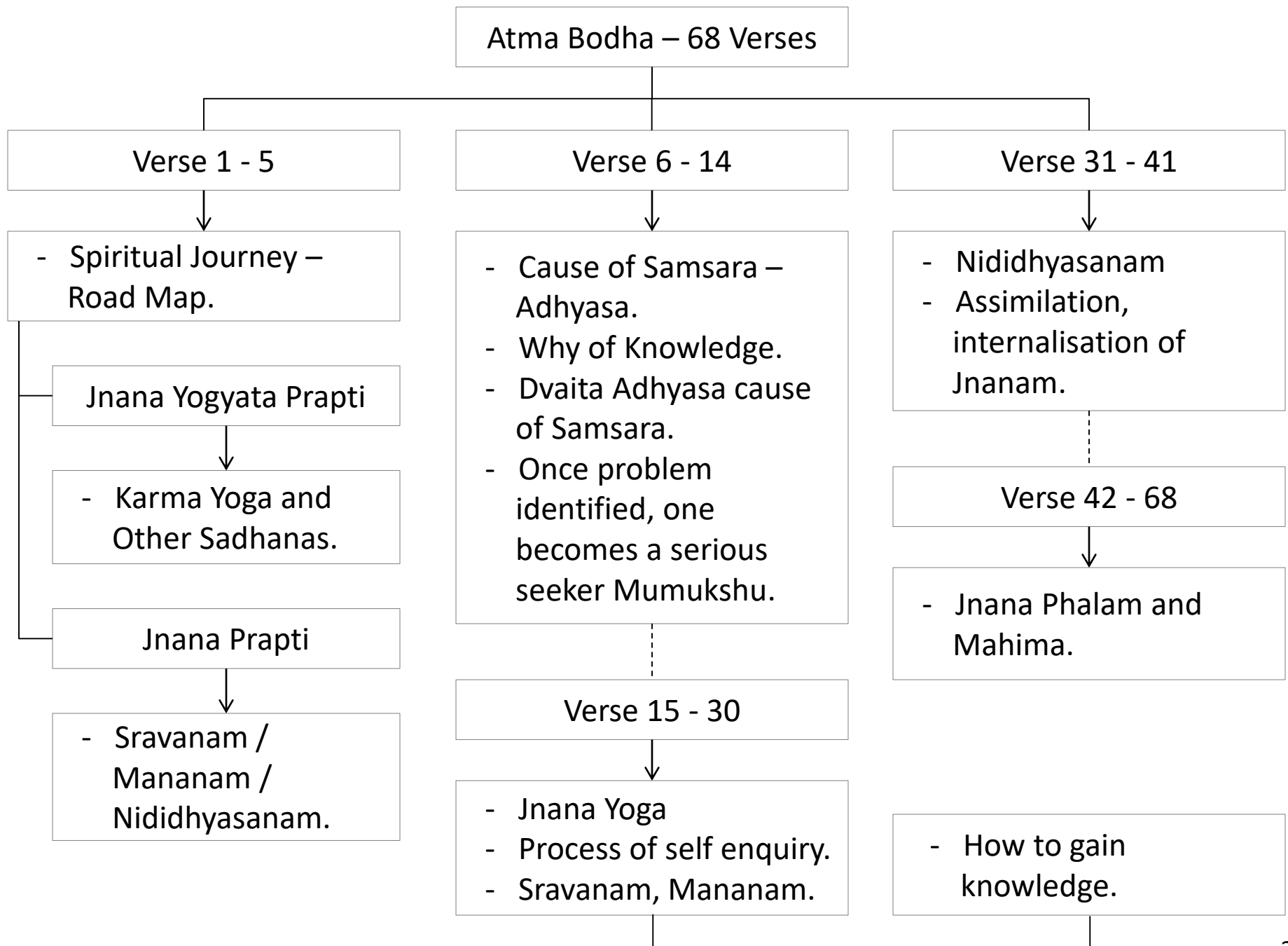
- Present
- **Past :**
Todays past (9),
yesterdays past (9),
Remote past (9)
- **Future :**
Immediate future (9),
Later future (9)

- To master Sanskrit Grammar will take few Janmas.
- Shankara asks old man to replace Dhukrin Karne by Nama Japa.
- Be clear about priorities in life.

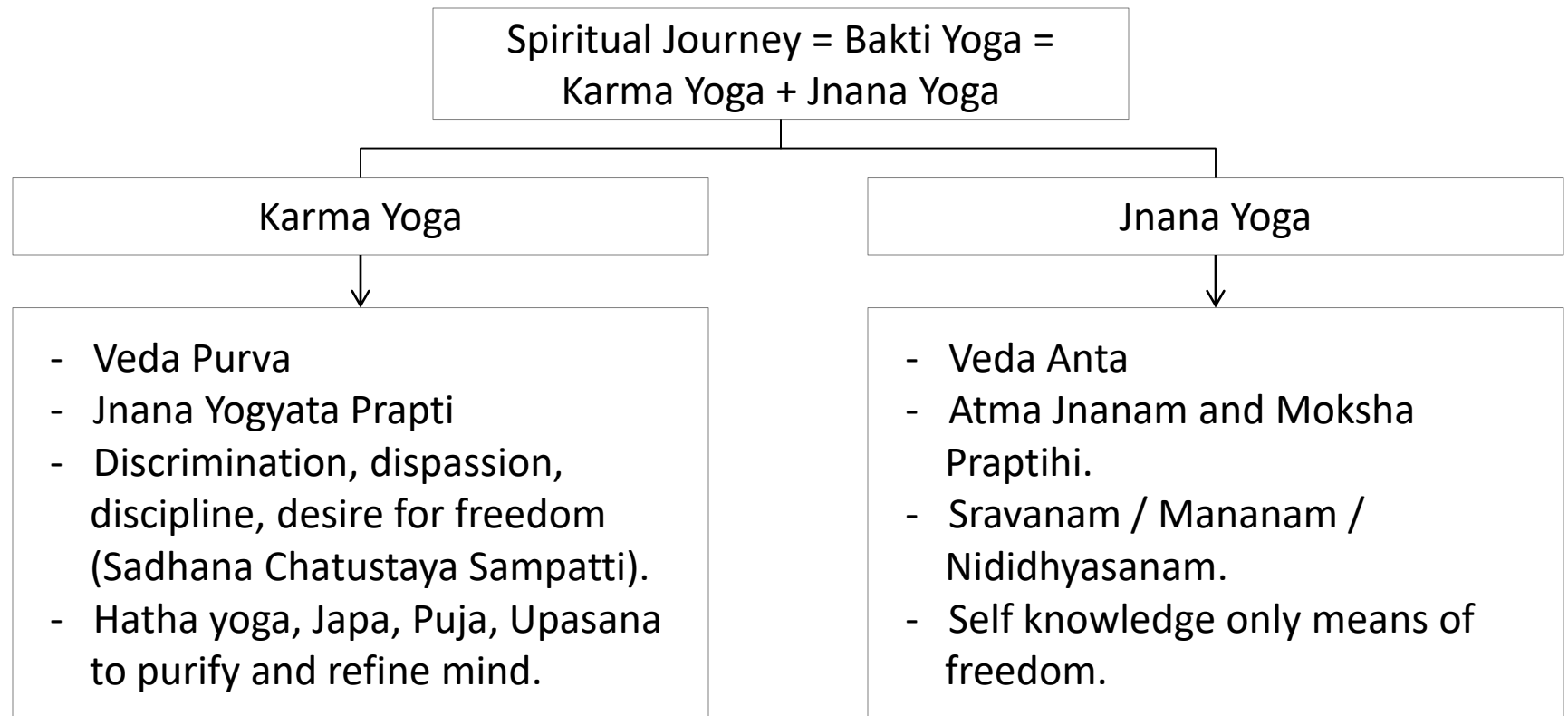


ATMA BODHA





Topic 1 : Verse 1 – 5



- Bakti Yoga is common name for Karma Yoga + Jnana Yoga, it is an attitude, atmosphere in which both carried out.
- Class starts and ends with Prayer to seek grace of Lord.

Topic 2 : Verse 6 – 14

- Adhyasa – Superimposition caused by self ignorance (cause of Samsara).
- What is Adhyasa?
Wrong self conclusion regarding who I am.

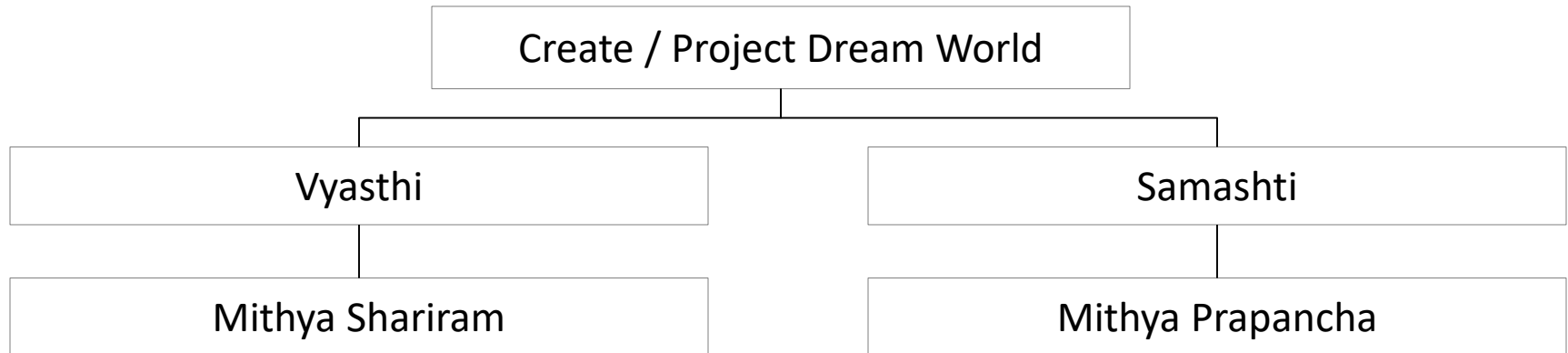
Example : Dream Experience

- Near example of Adhyasa.

a) I forget myself as a waker. It is pre-requisite for dream.

- Forget body, surroundings, bedroom, Air Conditioner atmosphere, comfortable.

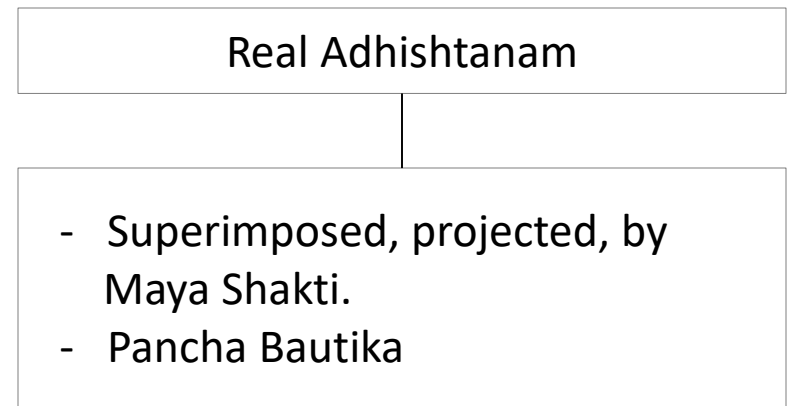
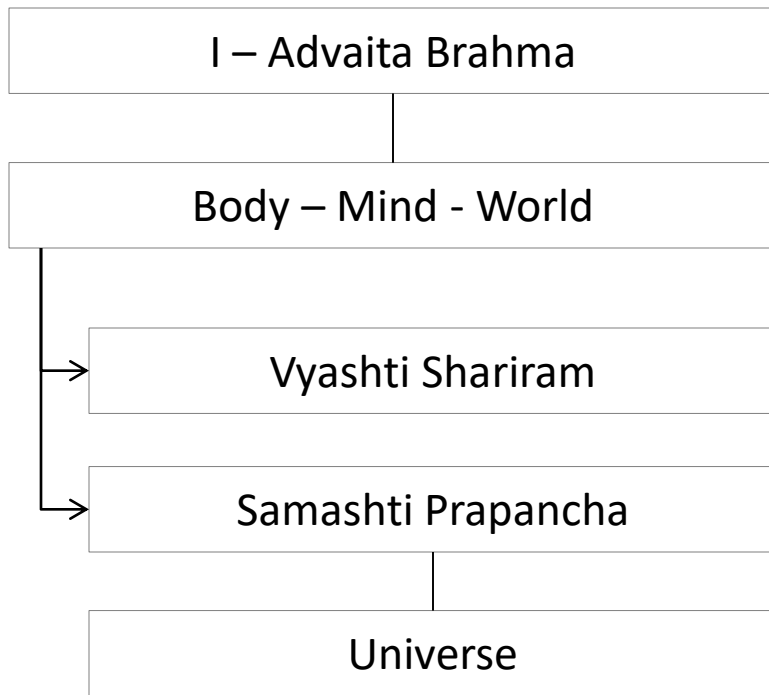
b)



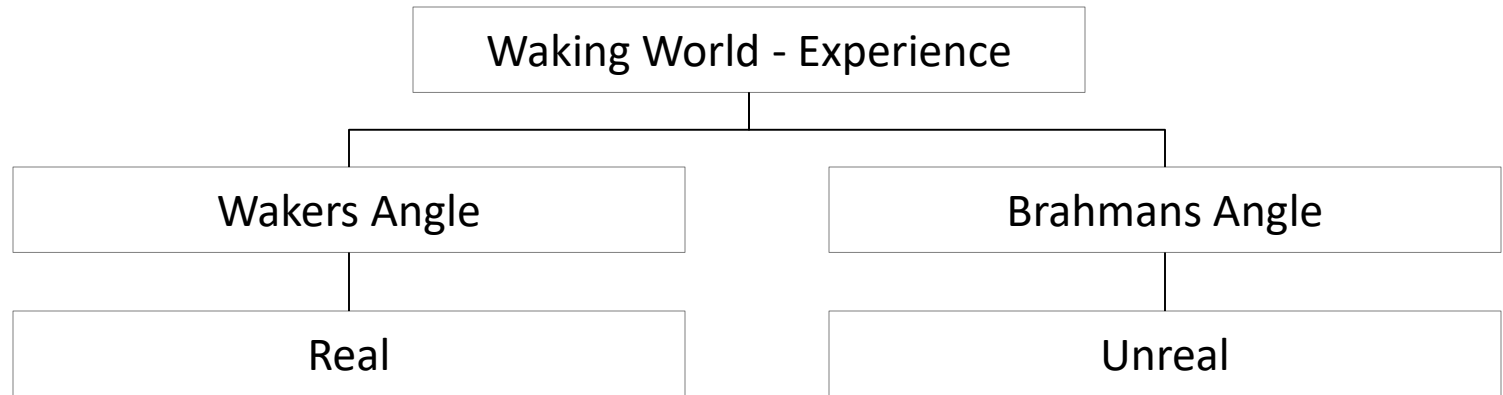
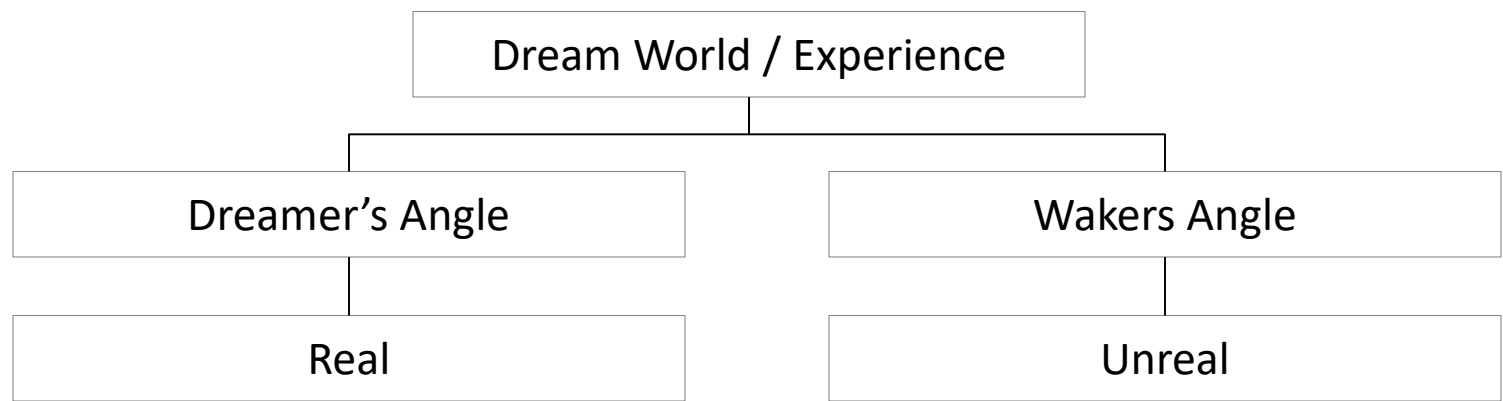
c) I choose to identify with them and Tragedy starts.

d) I become dream individual suffering or enjoying the false world.

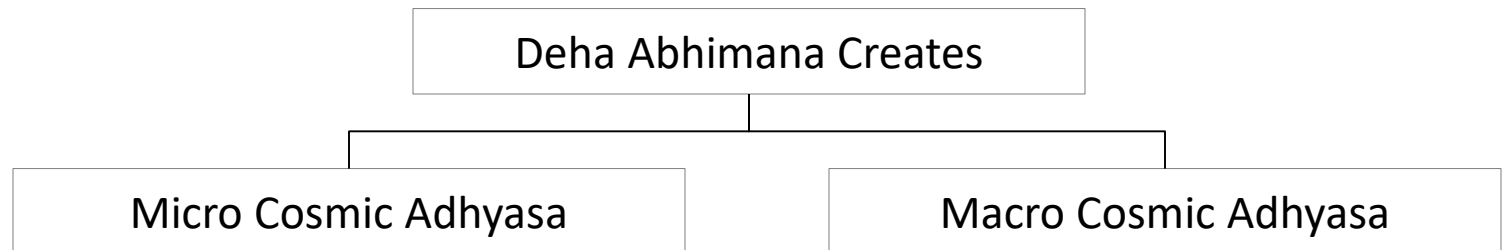
- I identity with dream body, sense organs, perceive dream events.
- Samashti and Vyashti Adhyasa leads to Abhimana or identification.
- Once identified with dream body, false world becomes real, thought disturbances in my mind become very real, tangible, generates Raaga, Dvesha, Kama, Krodha.
- Each creates deep disturbance called Samsara.
- I divide myself into subject – object, bokta – bogyam, experiencer – experienced, persecutor – persecuted by the dream world.
- Same happens in waking also.

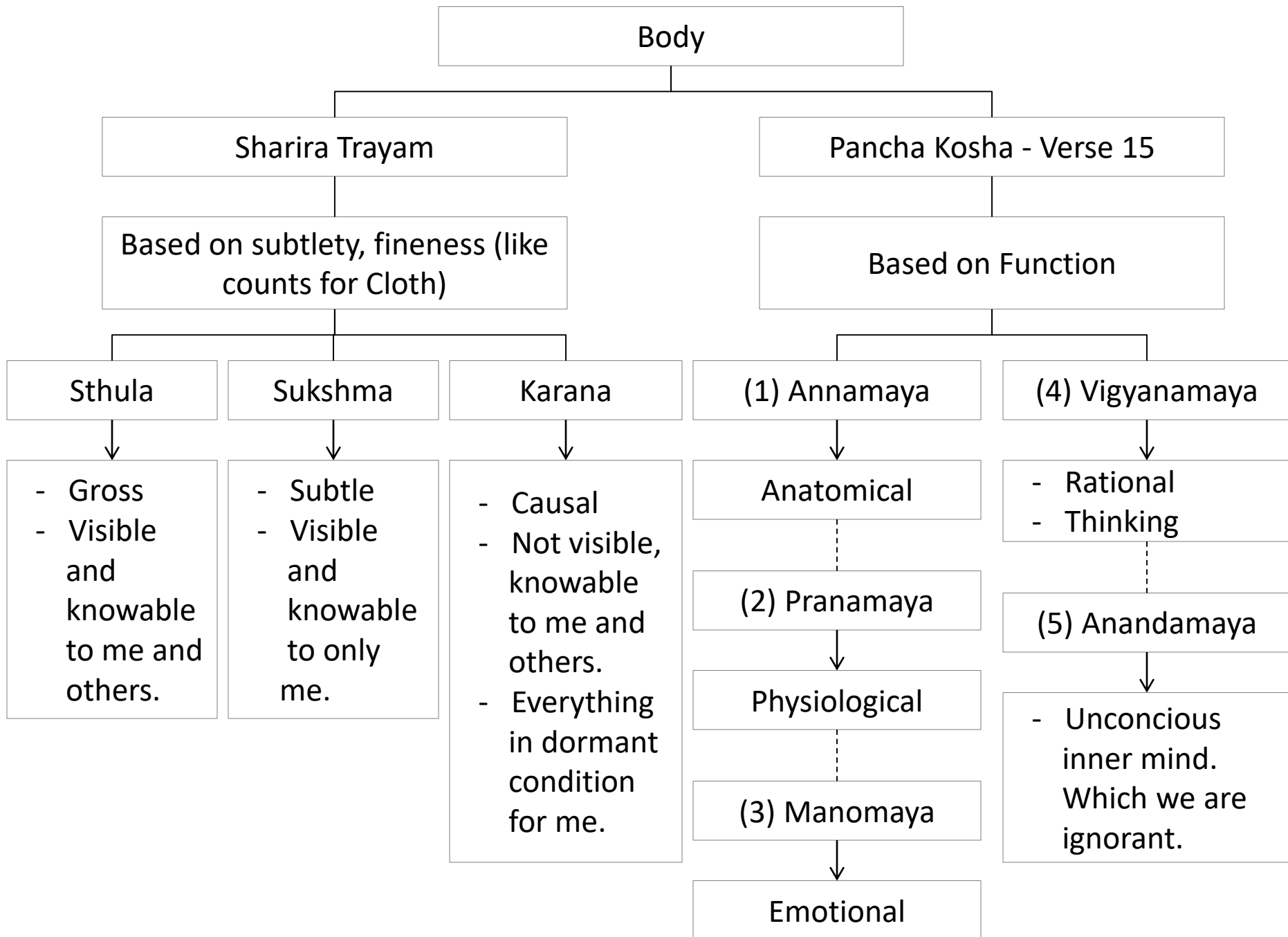


Dream	Waking
<ul style="list-style-type: none"> - Created by Nidra Shakti, Sushupti. - For dreamer individual, dream world real. 	<ul style="list-style-type: none"> - Created by Maya Shakti, Maha Sushupti. - For waker individual waking world real.



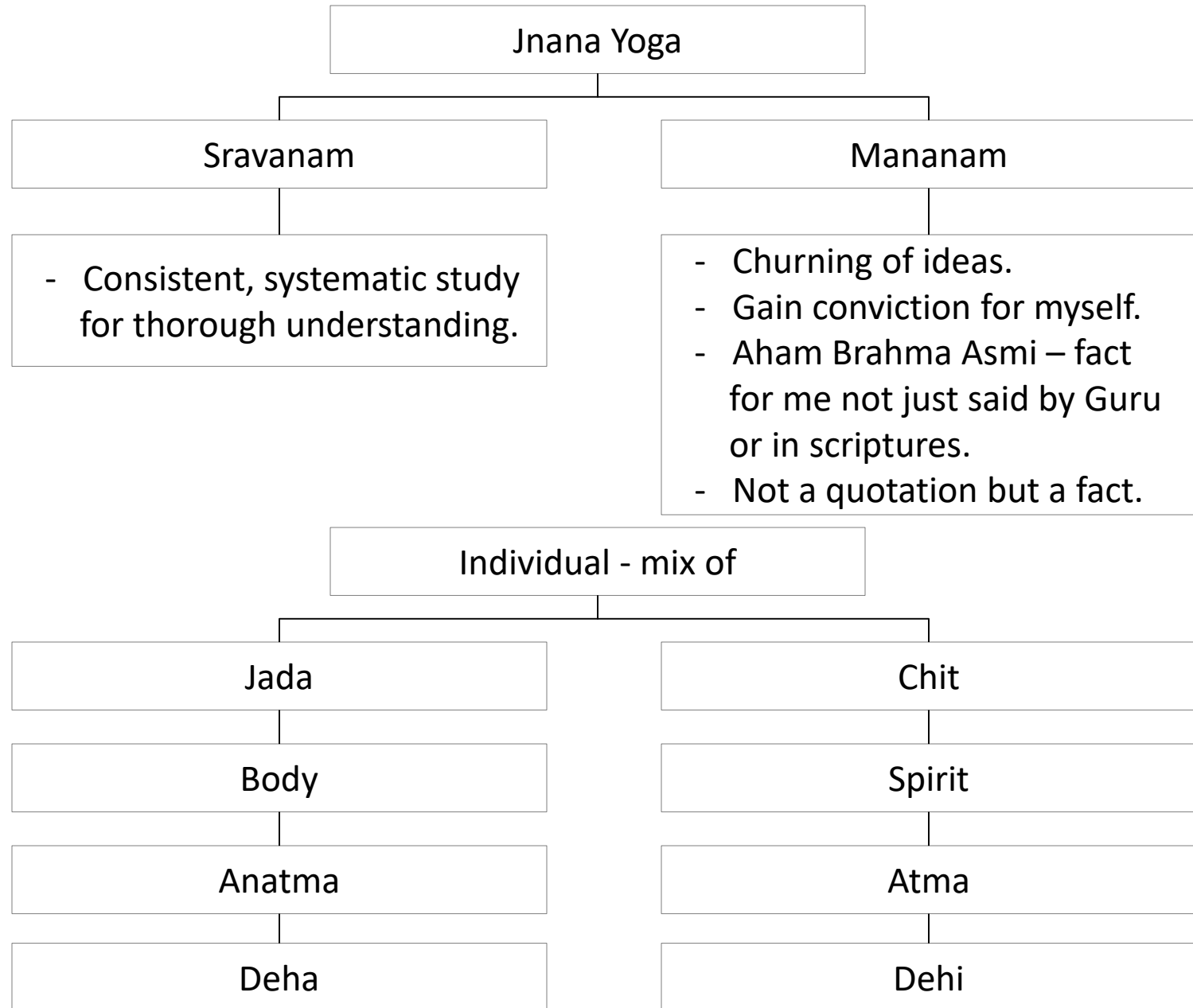
- Identified with body, I generate Sanchita, Agami, Prarabda, Victimised by planets and move from one Rasi to another.





Topic 3 :

- Verses 15 – 30 – Jnana Yoga



- Intimately mixed like milk and water.

Verse in Vivekhoodamani :

- Sheerani Avivekasjnyaha
hamsa eva chetarna
Atma anatma Avivekena
Yatikenā Chetarnaha
- Milk + water can't be separated by hand and eyes.
- Mythological bird – Hamsa takes only milk and leaves water.
- Similarly Jnani can separate consciousness from the body by Viveka Shakti.
- Once you separate, you understand 5 aspects of consciousness.
 - a) Not part, product, property of body.
 - b) Independent entity, enlivens body.
 - c) All pervading entity like space.
 - d) Continues to survive after disintegration of body.
 - e) Not accessible for transaction because no medium available.
- Consciousness illumines all our thoughts in the mind like the light.
- Consciousness illumines arriving, departing thoughts, but itself never arrives or departs. It is Nirvikara.
- Consciousness is Akarta, incapable of doing any action.

- **Example :**

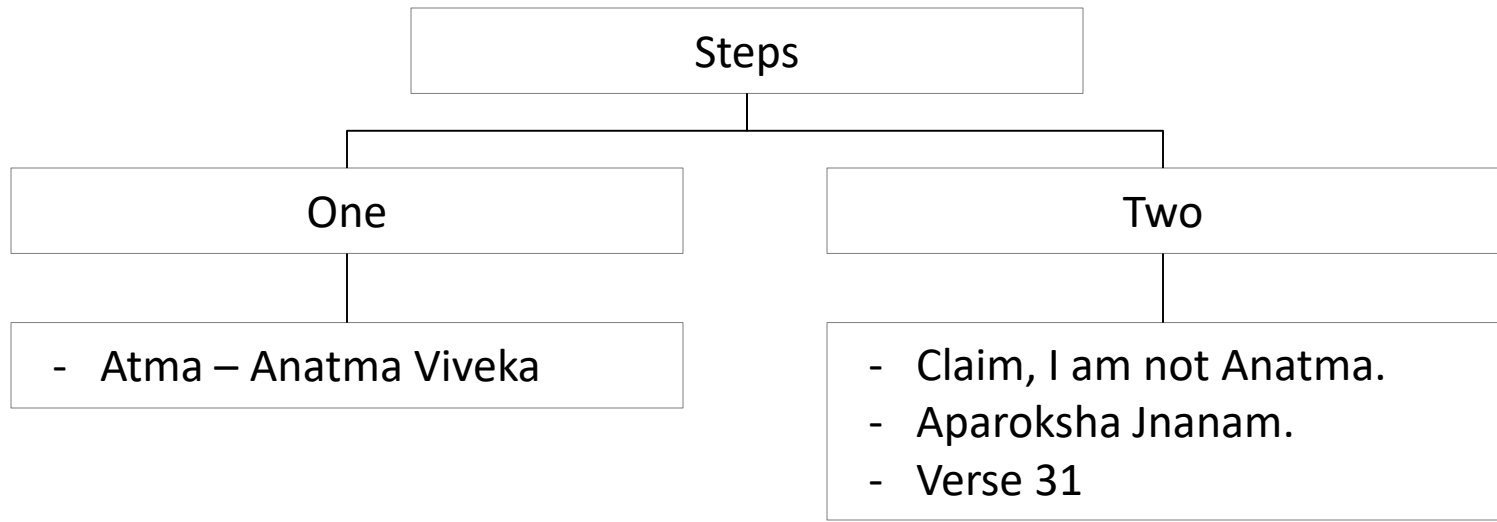
Space can't do Punya – Papa Karma but is essential part of any action, accommodates all.

- Consciousness is Abokta (Twin brother of Akarta) has no Karma Phala Sambandha.

Subtle Topic :

- Consciousness by itself not knower.
- Consciousness neither knows itself or the world.
- It becomes knower when associated with the mind.
- In Sushupti mind resolved.
- Neither I know myself nor the world.
- Verse : Na Atmana Manana Cha eva, turiyam Sarva Drk Sada.
- Knowerhood, Pramatrutvam is not there for consciousness, because consciousness is Nirvikara, akarta, Abokta, Apramata.
- It is Nitya Mukta, ever free from Samsara.

Atma	Anatma
<ul style="list-style-type: none">- Ever free- To know I am Atma, Bhagavan gives Manushya Shariram.	<ul style="list-style-type: none">- Never free- Afflicted by Desha, Kala, Karma.- Temporary medium in time and space.



आविद्यकं शरीरादि दृश्यं बुद्बुदवत्क्षरम् ।
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

avidyakam sariradi drsyam budbudavatsaram,
etadvilaksanam vidyadaham brahmeti nirmalam || 31 ||

The body and so on, upto the causal body (ignorance) are objects perceived and thus they are perishable as bubbles. Realise through discrimination that I am ever the pure Brahman entirely different from all these. [Verse 31]

Topic 4 : Verse 31 – 41

Nididhyasanam :

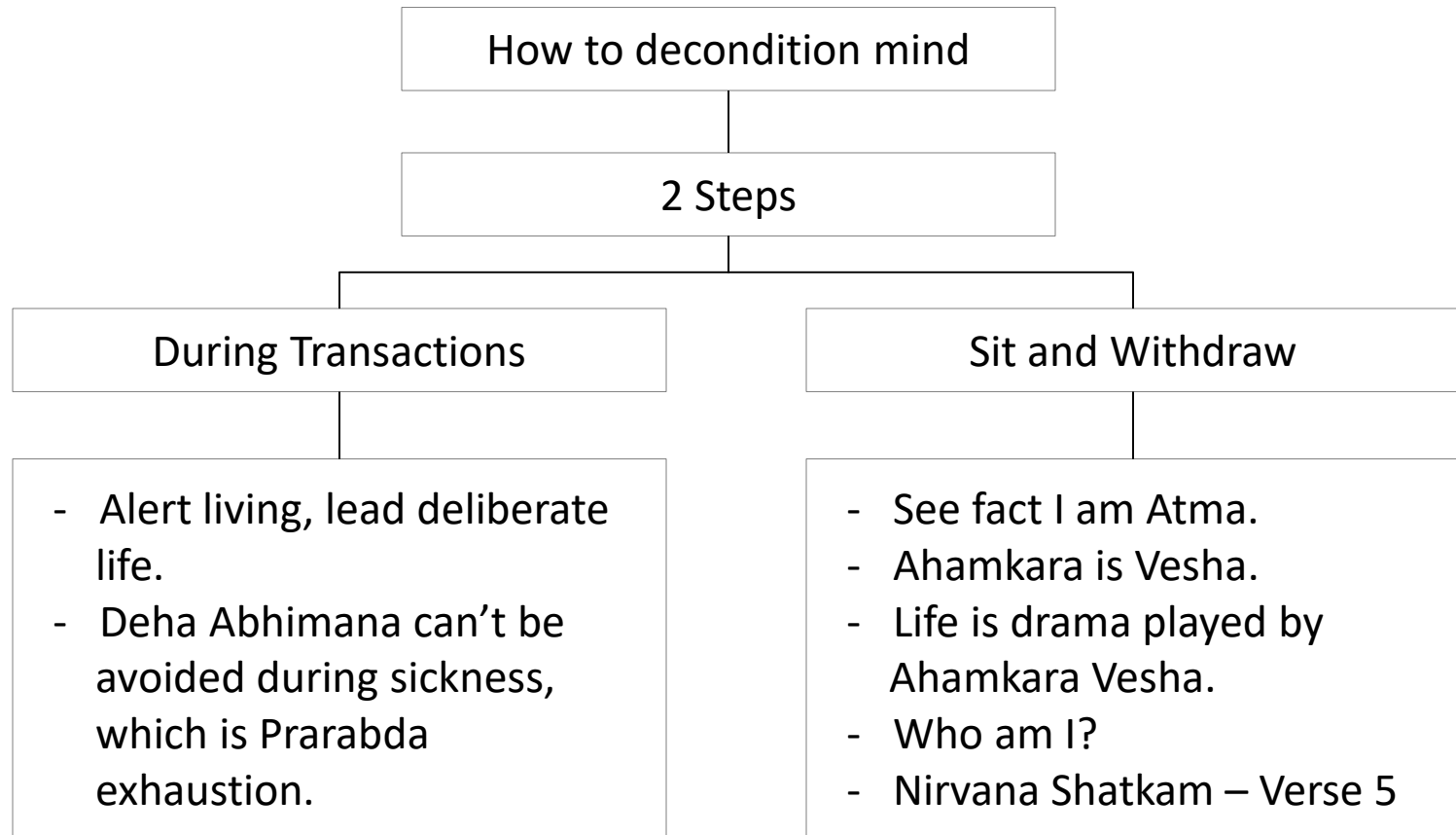
a) Change way of thinking.

Before :

- I am Jiva, with ego, individuality, body – mind complex.
- Deha Vasana as father, son, boss is strong.
- Every individuality comes with set of problems.

Story :

- Crow flies with fish and is chased by all other crows.
- Drops fish and is free.
- Learn to drop ego.
- World only interested in your ego – Ahamkara part.
- Decondition mind, takes time.



Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoham Shivoham

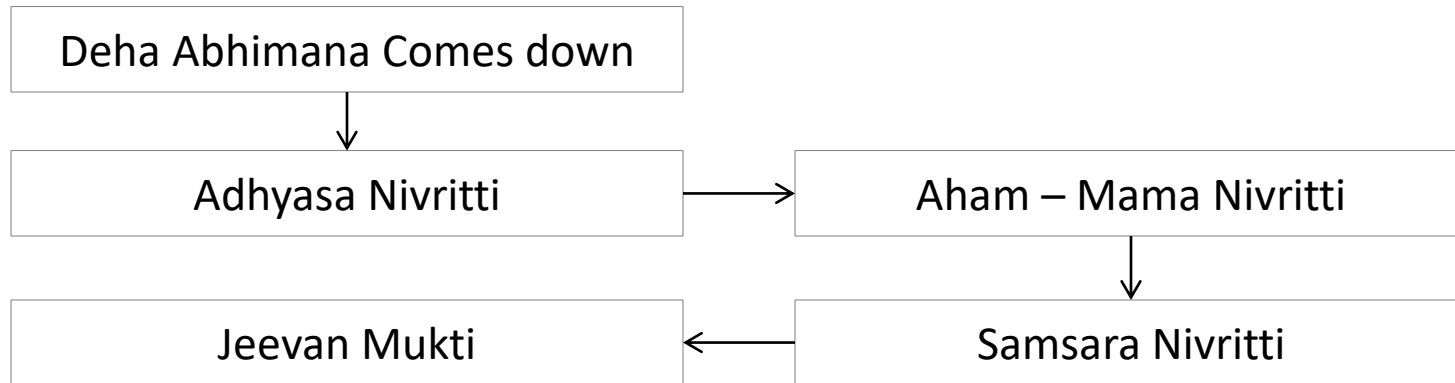
Neither I am the fear of death nor I am the difference between races. Neither I am [any relation like] father, mother, nor I am born. Also, I am not a relative, a friend, a teacher (Guru), or a student (Shisya). I am the eternal happiness or bliss state, I am Shiva, I am Shiva. || 5 ||

Meditation verses 31 – 36 :

- By heart and see meaning in meditation.
- Recommended by Swami Chinmayananda.
- Assimilate and Internalise.

5th Topic : Verses 42 – 68

- Jnana Phalam and Jnana mahima.



- Greatest Achievement in life is Moksha.

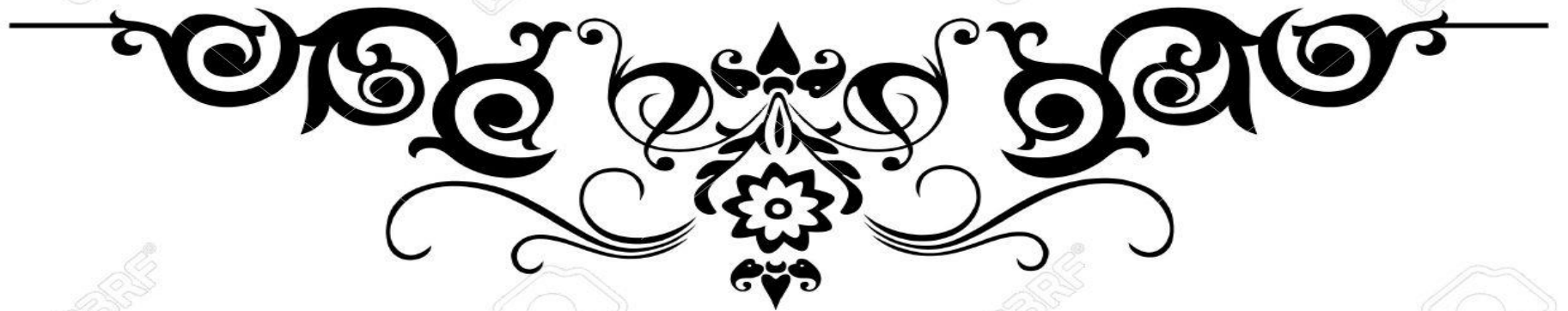
Atma Bodha

Introduction :

- Author – Shankaracharya, 68 Verses.
- Covers all vedantic topics, simple Sanskrit, can be learnt by heart, has example in each verse for Assimilation.
- Tattva bodha – study 1st as no Advanced topics, well demarcated, progressively arranged.

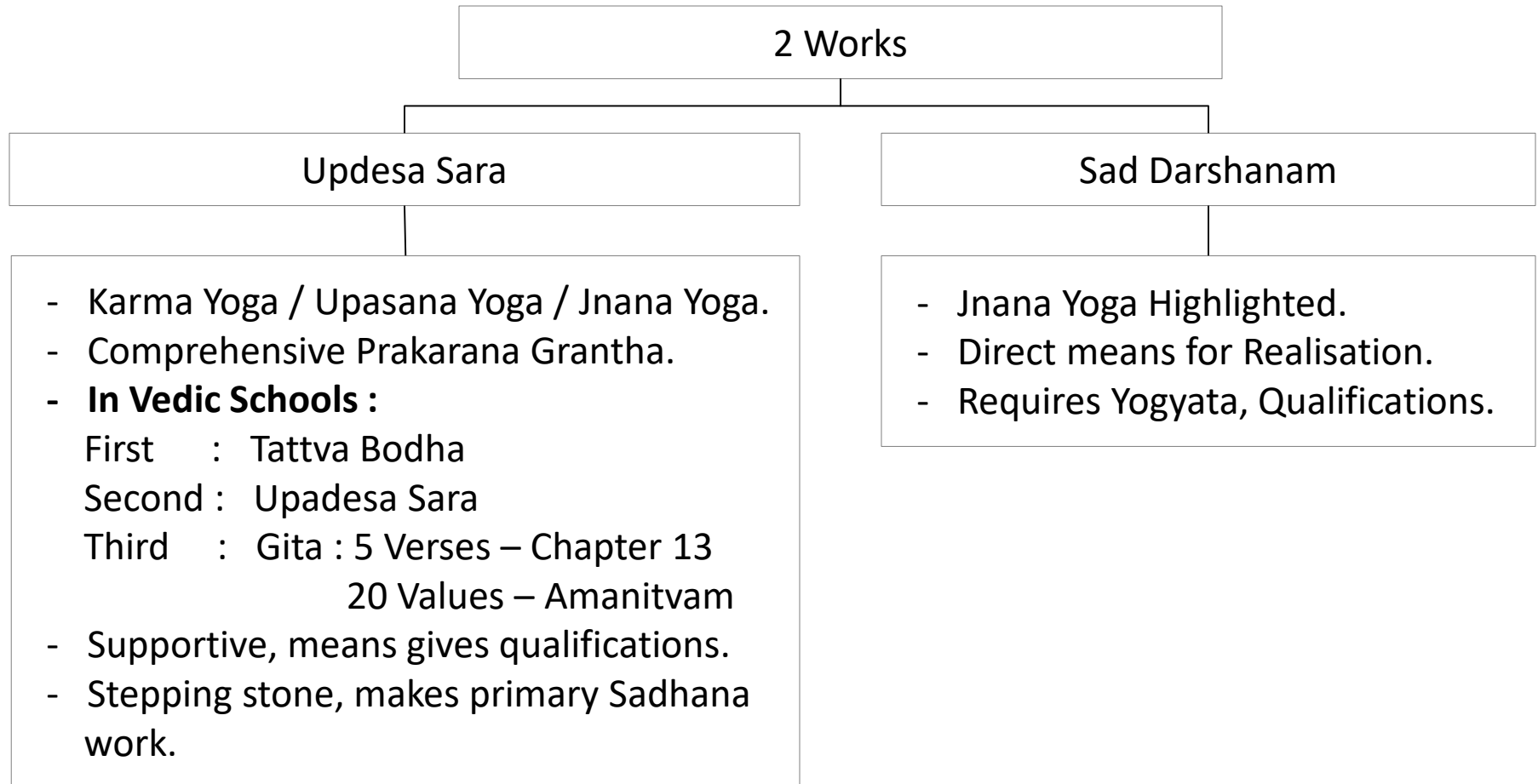


UPADESA SARA



Introduction

- Author – Ramana Maharishi, 30 Verses.



- Written on request of Tamil scholar, composer, devotee called Muruganar.
- In this work he wanted to glorify Leelas of Lord Shiva in Puranas.

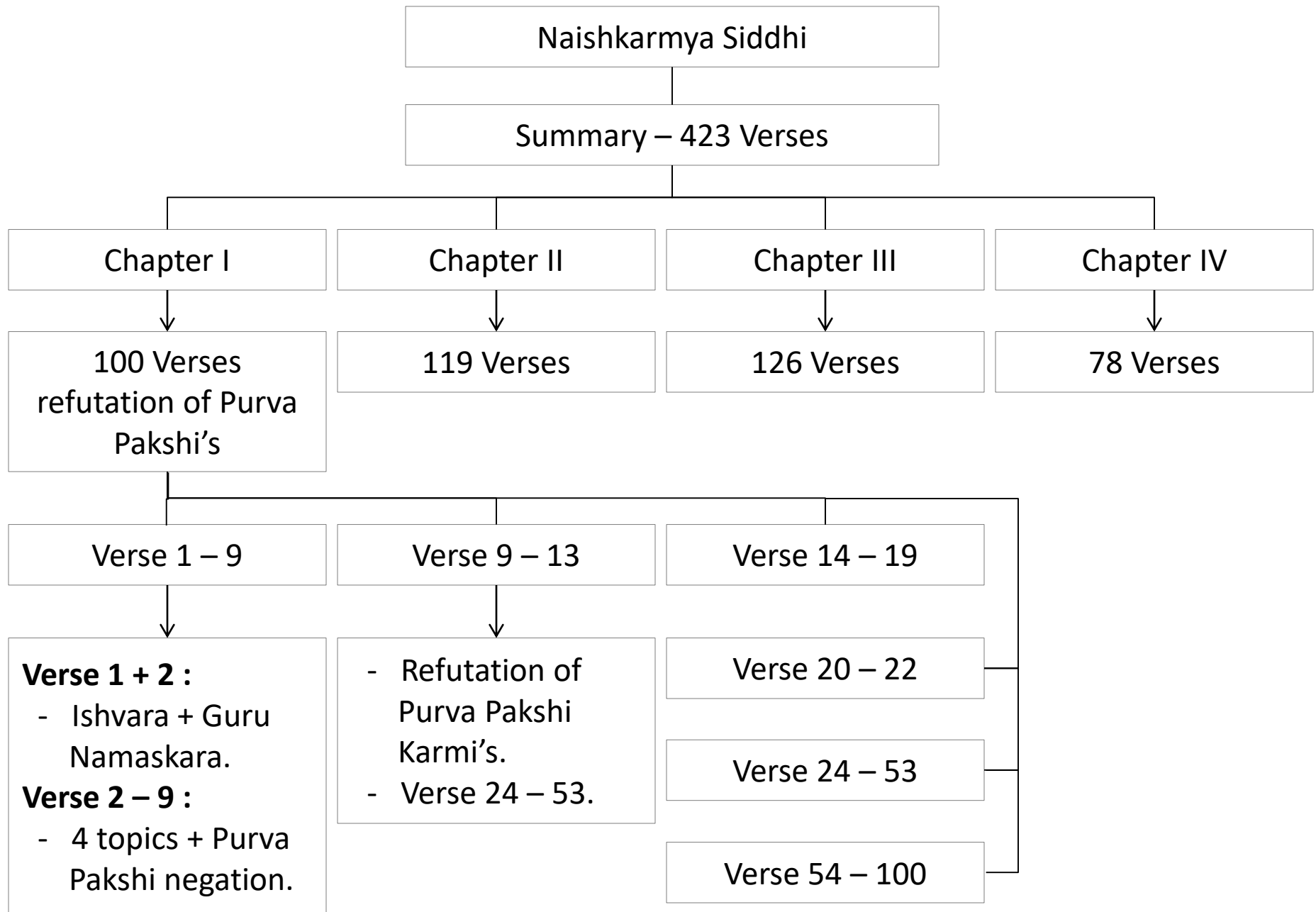
Story :

- Karma Khanda in Yagashala, doing ritual thinking everything possible to be gained by rituals. Nir-Ishvara Vadis, No God required, Moksha is reaching heaven.
- Lord Shiva wanted to educate them. Appears as Brahmachari Bhikshu as wives in the house.
- Lord Shiva asks Vishnu to appear as enchanting women to distract Rishis.
- Wives got enchanted by Bikshu – Vishnu and husbands wanted to perform Yaga with magic spell to destroy lord Vishnu.
- Rishis had great powers, knowledge, could not handle slim Brahmachari. Humility comes like in Keno Upanishad, Rishis defeated, Surrender to Bikshu, takes Shiva form. Teaches limitation of Karma – which helps in spiritual growth.
- Beyond that come to Atma Jnanam for liberation.
- Shivas teaching to Karma Khanda Rishis in forest called Daruka Vanam in western Region – Shiva Risaya Samvada.
- Only Upadesa by Maharishi, Shiva Darukavana, Shiva Upadesa Sara.
- Original work in Tamil called “Updesa Undipara” .
- Undipara is a type of composition.
- Translated by Ramana in Telugu, Malayalam, and Sanskrit.
- Sat Darshanam in Tamil translated to Sanskrit by Vasishta Muni.



NAISHKARMYA SIDDHI





Index

S. No.	Chapter	Total Verses	Topics	Verses
1.	Chapter 1	100	Introduction	1 – 8
			Purva Paksha Trayam	23 – 53
			Refutation of 1 st Purva Pakshi	80 – 84
			Refutation of 2 nd Purva Pakshi	54 – 79
			Refutation of 3 rd Purva Pakshi	85 – 97
			Conclusion	98 – 100
2.	Chapter 2	119	Atma Anatma Viveka	
			Anatma Mithyatvam	
			Agyanam is Samsara Karanam	
			Jnanam eva moksha Karanam	
			Vedanta Mahavakya eva Jnanam	
	Total	219		

S. No.	Chapter	Total Verses	Topics	Verses
3.	Chapter 3	126	Mula Vidya Vichara	
			Mahavakya Vichara	
			Purva Paksha Nirasa	
4.	Chapter 4	78	Essence of 3 Chapter	1 – 18
			Purvacharya Samvada	19 – 53
			Adhikaritvam	70 – 73
			Lifestyle of Jnani	54 – 69
			Conclusion	74 – 78
	Total	204		
	Grand Total	423		

Chapter 1

1) How Agyanam Samsara Karanam?



2) Purva Pakshi : To Vedantic Teaching

a)

i) Karma cannot give Moksha :

- Karma is Product of ignorance which is parent.
- Karma will protect parent.
- Karma perpetuates ignorance.

ii) Karma gives Anitya Phalam, finite.

iii) Karma gives other Phalam - Dharma – Artha – Kama not Moksha.

iv) Karma criticised by Sruti.

v) Can't avoid Kamya Karma Prarabda based.

vi) Karma useful for Chitta Shuddhi not Moksha.

b) Jnanam + Karma Samuchhaya :

i) Belong to 2 different time, can't be combined (youth, Old age).

ii) When Jnanam comes, plurality eliminated. Light – Darkness – can never exist together.

iii) Jnanam negates qualifications required for Karma.

iv) When Jnanam comes, mumuksha becomes Mukta.

v) Respect total Veda Purva + Anta.

- Linearly exist not simultaneously.
- 1st Karma, purify – then Jnanam.

c)

i) Jnanam not part of Karma

- Jnanam gives benefit by itself.
- Tarati Shokam Atmavitu, Brahnavitu Aapnoti Param, Parikshya Lokaan.

ii) Isavasya – Upanishad :

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

*Kurvan-neveha karmani jijivisec-chatagm samah,
evam tvayi nanya-theto'sti na karma lipyate nare [2]*

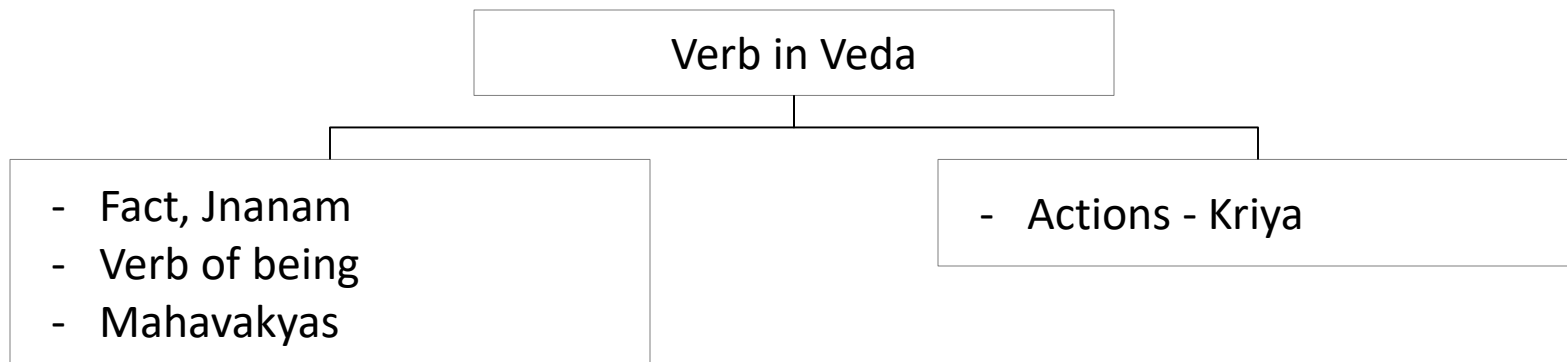
Performing, verily, work in this world should one desire to live a full hundred years. This alone is right, for there is no other right path. Action never clings to a man following this path. [Verse 2]

- Do karma till end of life.
- Jnani drops Deha Abimana – hence no karma.

iii) Veda purva talks about Karma only.

iv) Verbs talk of action – Kriya Padam and Jnana Padam.

Sureshvaracharya :



Mahavakyas :

- You are pure being / Brahman → Tat Tvam Asi.
- I am pure being → Aham Brahma Asmi.
- Pure being is consciousness → Pragyanam Brahma.
- This Atma is pure being → Ayam Atma Brahma.
- Know rope snake as rope – solves all problems – no doing action.

Conclusion :

- Ignorance – cause of Samsara.
- Knowledge – means of liberation.
- Mahavakya alone – gives Jnanam.
- Karma can never give Moksha.

Chapter 2

Topic 1 :

Atma – Anatma Viveka :

- Similarities between Body / Mind + World.

a) Drishyatvam :

- Object of experience, Jadam.

b) Bautikatvam :

- Product of 5 elements.

c) Sagunatvam :

- Both with 3 Gunas.
- Shabda, Sparsha, Rupa, Rasa, Gandha.
- Endowed by attributes.

d) Savikaratvam :

- Keep changing, modifying.

e) Agama Pahitvam Body / Mind / World :

- Arrives in waking + dream.
- Resolve in sleep.
- Therefore Body / Mind part of objective universe.

Jagrat	Sattva – Dominant
Svapna	Rajas – Dominant
Sushupti	Tamas – Dominant

- Body / Mind / Universe – Borrows sentiency.

Atma :

- Sentient, observer.
- Lends sentiency to Body / Mind / World.
- Converts inert Body / Mind / Universe into sentient.
- Anatma Vilakshanam.

a) Adrishyam :

- Never object of experience.
- Ever unexperienced, unobjectifiable subject.

b) Abautikam :

- Nonmaterial.

c) Agunam / Nirgunam :

- Free from attributes.

d) Nirvikaram :

- Changeless, Kutastam.

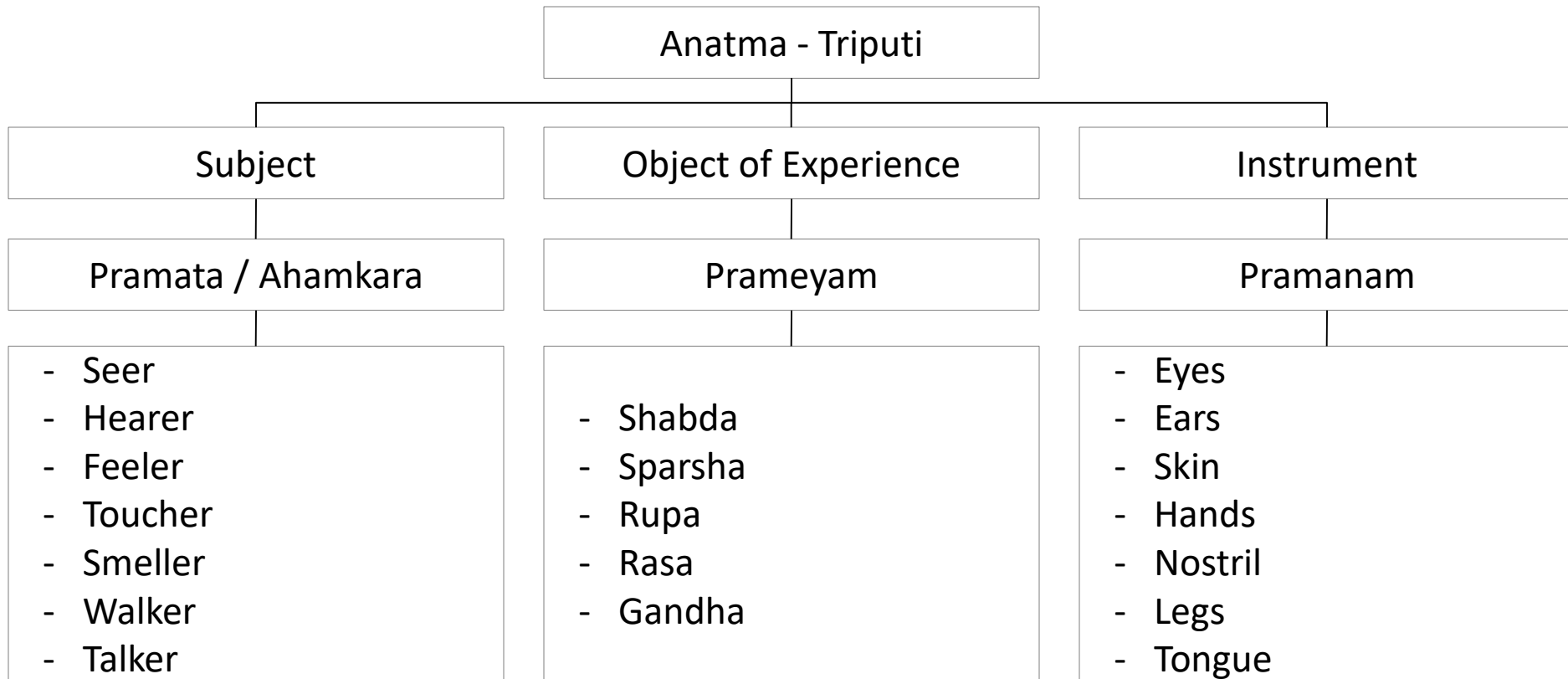
e) Anagama Pahitvam :

- Witness of all arrival + departures.
- Not subject to arrival / departure.

Topic 2 :

Anatma Mithyatvam :

- Lower order of existence, no independent existence.
- I lend existence to Atma.
- Aham Satyam, Jagan Mithya.



- During Sushupti Anatma resolved, Triputi resolved, Ahamkara resolved.
- Anatma exists always in the form of Triputi.
- Each one required to prove existence of other 2.

- Form / colour proved by eyes. Eyes can't be proved without form / colour.
- Pramanams existence depends on existence of Prameyam.
- World resolved in Sushupti, Pramata resolved.
- In meditation, if you remove thoughts, Pramata resolved. You doze off, if you don't have Aham Brahma Asmi Vritti.
- Pramatas existence depends on Pramanam + Prameyam, otherwise artificial blankness.
- Triputi mutually dependent.
- Borrows existence from Sakshi Atma which is outside Triputi.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.
[Mantra 7]

- Turiya neither Vishwa / Teijasa / Pragya – Pramata.
- Turiya is Pramatra, Pramana, Prameya Vilakshanam.

Space, light and Consciousness :

- Medium in all transactions, not participant in any transaction (Consciousness in which all material transactions take place).

Taittiriya Upanishad :

- Brighu = Anna – Annadaha, Sharira – Shariri – Uses this principle of Atma being medium.

Brihadaranyaka Upanishad :

- Chapter 2 – Section 5 – Madhu Brahmana – Asangam, Avyavaharyam also uses this principle of Atma being medium.

2nd Argument :

- Matter can't exist separate from consciousness because,
 - a) Matter can't be identical with consciousness, being contradictory in nature.
 - b) Matter can't exist separate from consciousness. Being Jadam, can't say I am consciousness.
- Therefore matter has seeming existence which is lent by Atma.

3rd Argument :

- **Sruti Pramanat – Kaivalya Upanishad :**

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥
समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca ।
evaṁ viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyaṁ ॥ 23 ॥
samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ ॥ 24 ॥

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 & 24]

- Negates matter.
- World not born, seems to be born.
- World only has seeming existence called Mithya.
- What is existent can't be negated, what is nonexistent need not be negated.
- Only seeming existence can be negated.

3rd Topic : Agyana – Samsara Karanam

- Ignorance of fact – I am of higher order of reality, and all my experienced world are of lower order of reality is cause of Bandah, Samsara.
- I am Asanga nonparticipatory Atma forgotten. I don't give reality to Anatma.
- Ignorance is cause of lending Reality – called Adhyasa, empowering the world to disturb me.
- I create dream (Tat Srishtva), I enter dream (Anupravishatu), lend reality and get disturbed.

4th Topic : Jnana Eva Moksha Karanam

- Jnanam is Moksha Karanam, Adhyasa Nivritti Karanam.
- Disempower world, continue dream and waking, drop reality attached, like TV serial.
- This is Jeevan Mukti.
- Waking world created by me with several Vasanas of different Jivas.
- This Jnanam and Mithyatva Nishchaya only permanent solution to Samsara.

5th Topic : Vedanta Mahavakya Eva Jnanam Karanam

- Jnanam only from Veda Vakyam and Guru Upadesha.

Katho Upanishad :

- Etat Srutva.
- All instruments deals with Anatma.
- Mahavakya alone deals with Atma.

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 8 – 7]

- I am non-participant medium, consciousness for all play to go on.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Asi – most important. Differences superficial, seeming Anatma.
- Needs Vachyartha, Lakshyartha enquiry.
- Mithyatva Darshanam we have to get of the universe.
- Aham Brahma Asmi insufficient.
- In Satyatva Vada, law of Karma powerful, no Moksha. Binds Jiva and Ishvara.
- Bagawan free because of his knowledge - creation is Mithya.

Gita :

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः।
तस्य कर्तारमपि मां विदुष्वकर्तारमव्ययम् ॥ ४.१३ ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and karma; though I am the author thereof, know Me as non-doer and immutable.
[Chapter 4 – Verse 13]

- Mithyatva Jnanam alone liberates you.

Chapter 3

3 Topics

Mula Avidya

Mahavakya Vichara

Purva Pakshi Nirasa

Topic 1 :

Mula Avidya

Svarupam

Ashraya

Vishaya

Exists in Atma before
creation

Self / Atma

Sat

Asat

Sat Asat Vilakshanam

- Can't be proved
- Sakshi Siddatvat
- Bring Sakshi Pramanam and it goes away.

- Experienced

Example : Darkness

- Eyes can't perceive
- Being bright light to see, it goes away.

Topic 2 : Mahavakyam

a) Pramanam :

- Anadigata : Reveals new objects.
- Abaditam : Not negated by other sources.
- Saprayojanam : Useful – for Moksha.

b) Maya :

- Reveals samsara in Jiva / Jagat / Ishvara format.
- Traps Jiva.

c) Prakara :

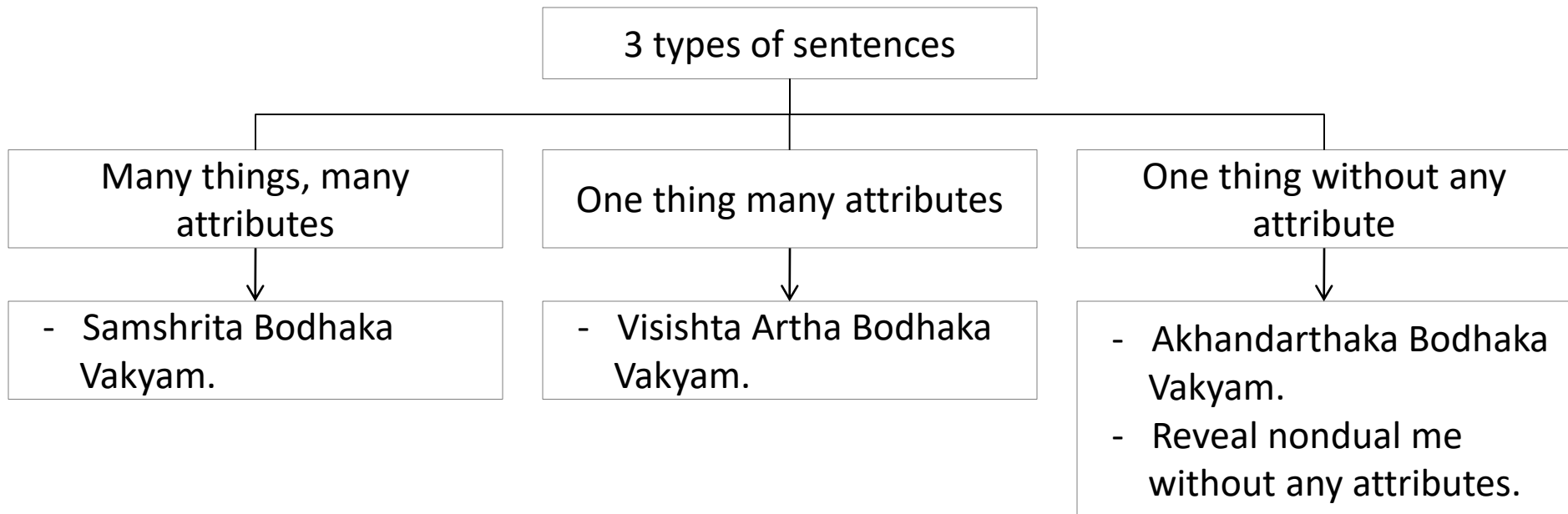
- Mahavakyam helps Jiva to come to Binary format.
- No prepositions in “Tat Tvam Asi”.
- Jiva - from / Near / in / on / away from Paramatma – not mentioned in Mahavakyam.
- Jivatma = Paramatma, Paramatma = Jivatma, one Atma which has status of both, Jiva + Parama – Visishta Attributes.
- Lakshya – Lakshana Sambanda.
- Contradictory features in medium only.
- Substance – Atma – one – negate contradictory features and retain common feature (Gita Chapter 10 + 11).
- Removal of contradictory features is called lakshana – Lakshya Sambanda.

- Apply Baga Tyaga Lashana to arrive at one Atma.
- Find variable / nonvariable factors.
- Sat – Chit Eka Atma without inferior, superior attributes.

3 levels of operation to be done :

- Find out non-variable factor in me and Paramatma.
 - I am - is nonvariable factor.
- Remove variable factor.
- Retain nonvariable factor – I am – Sat – chit.
 - Use above method to arrive at Aham Brahma Asmi.

c) Tatparyam of Mahavakyam :



d) Objections :

- i) Shabda reveals Jati, Guna, Kriya, dravya, Sambanda.

Answer :

- Brahman has Mithya Sambanda not Satya Sambanda. Which is useful for revealing Brahman.
- Ahamkara – Atma – Mithya Sambanda.
- Reveal rope as Adhistanam of Snake Rope.
- ii) Supta Purusha has no Sambanda with words (Shabda has Mysterious power).

Objection :

- Mahavakya – Mithya – how it reveals Satyam?

Answer :

- Reflected face Mithya reveals original.
- Mithya Vakya removes ignorance and self evident Brahman effulgent gets revealed.
- Need not reveal waker for dreamer.
- Reiteration of Mahavakya alone reveals.

Objection :

- Mahavakya – message – I am free – my face not free / my Anubava not free.

Answer :

- Anubava – reflection of Ananda now + then.
- Mind never Ananda Svarupa.
- Try to increase period of reflection.
- When Pratibimba Ananda is not there claim Bimba Ananda.
- Nididhyasanam to remove habitual notions – I am Samsari, I am mind, not for gaining Jnanam.

Chapter 4

Topic 1 : Traya Adayaya Sara

a) Every experience :

Observer	Observed
<ul style="list-style-type: none">- Subject- Atma- Possessor- Lends Consciousness	<ul style="list-style-type: none">- Object- Anatma- Possessed Body / Mind- Borrows Consciousness

- Subject object never interchangeable.
- Body / Mind – complex – grey area.
- Body – 60 years old, referred as my body Instead of this body.
- Someone in the body leaves.
- Make grey black or white.

↓ ↓
Anatma Atma

Step 1	Step 2
<ul style="list-style-type: none">- I know I am Abautikam- Conventional instruments reveal only Bautikam.	<ul style="list-style-type: none">- I know I am not Body / Mind.

- Consciousness = Pure existence = Observer.
- Job of existence – to lend and to be conscious.
- I sat Chit am Adhishtanam of entire universe.

b) Purva Acharya Samvada :

- I am Turiya Atma, not Vishwa / Teijasa / Pragma.

Karana Atma	Karya Atma	I am Turiyam
Pragma	Vishwa / Teijasa	Karana Karya Vilakshanam

c) Mahavakyam : Verses 19 – 53

Step 1 :

- Apply logic of Drishtatvam, Bautikatvam, Savikaritam, Sagunatvam, Agama Pahitvam.
- Dump Body / Mind / Senses in the world – not grey anymore.
- Paint black Anatma and handover to Ishvara.
- Mental Sanyasi.

Step 2 :

- Hear Mahavakyam as Atma – Sanyasi.
- Aham – Mama Tyagaha.
- Δ format = Grihasta Vesham.

- 5 feature logic makes you mental Sanyasi, Anvaya – Vyatireka logic, Avasta Traya Viveka, Panchakosha Viveka, Drk Drishya Viveka logic.
(Adrishyam, Agunam, Anagama Pahitvam, Nirguna-Atma).

Step 3 :

- I lend existence, consciousness to Body / Mind / Sense organs / Universe.
- Sanyasa = Removal of Ahamkara, Mamakara in Pancha Koshas.

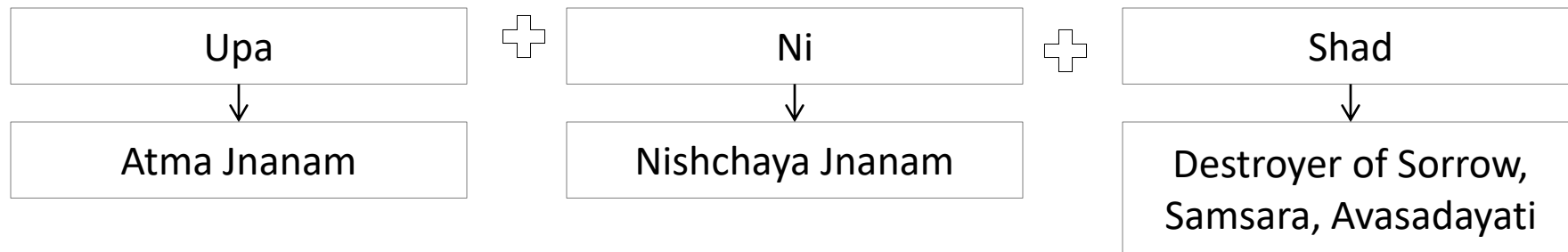
Step 4 :

- Intellectual understanding gets converted to Aparoksha Jnanam without requiring Samadhi Jnanam.

Introduction :

1) Meaning of Upanishad :

a) Vedasya Antah Bagaha – Upanishad :



- Upanishad is Atma Nishchaya Jnanam which is destroyer of Samsara.

b) Upa Samipya Arthe :

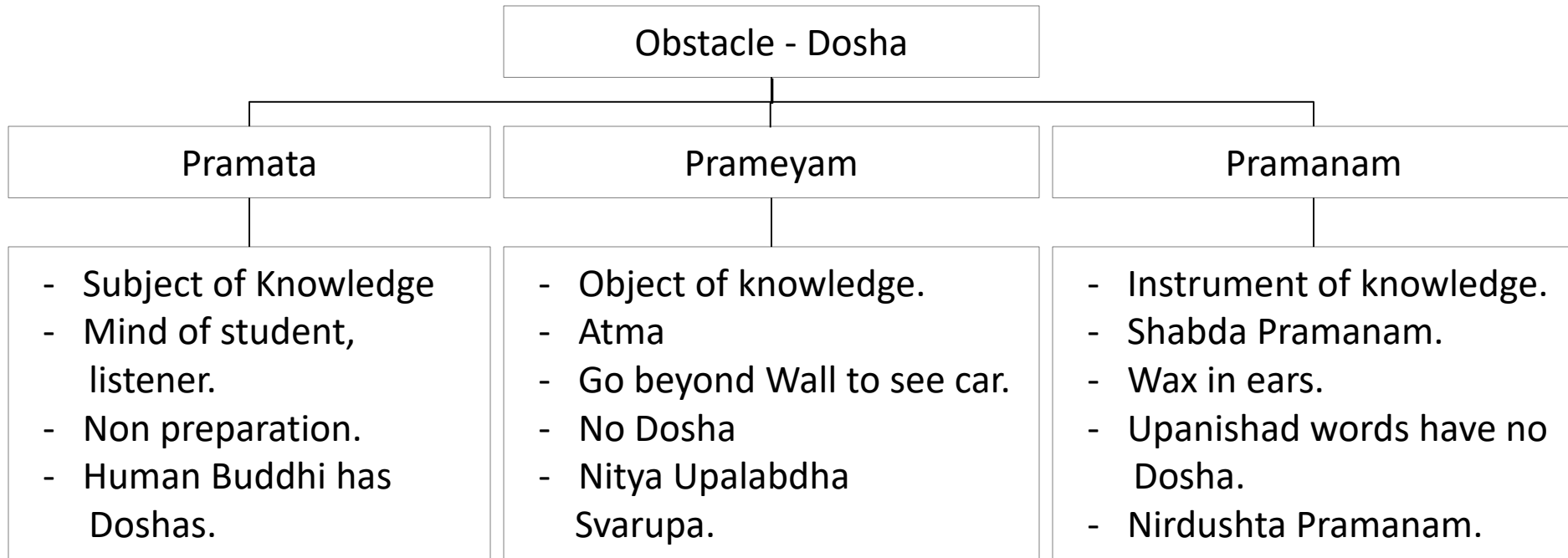
- Atma closest to me – beyond 5 Koshas.
- Samsara destroying self knowledge.
- Upanishad refers to knowledge generating words – Shabda Pramanam.

2) How Knowledge takes place?

Atma	Shabda	Student	Knowledge
<ul style="list-style-type: none">- Prameyam Example : <ul style="list-style-type: none">- Forms & Colours	<ul style="list-style-type: none">- Pramanam Example : <ul style="list-style-type: none">- Ears	<ul style="list-style-type: none">- Pramata- Enquirer, knower Example : <ul style="list-style-type: none">- “I”	<ul style="list-style-type: none">- Prama- Vidya Jnanam Example : <ul style="list-style-type: none">- Knowledge of forms + colours

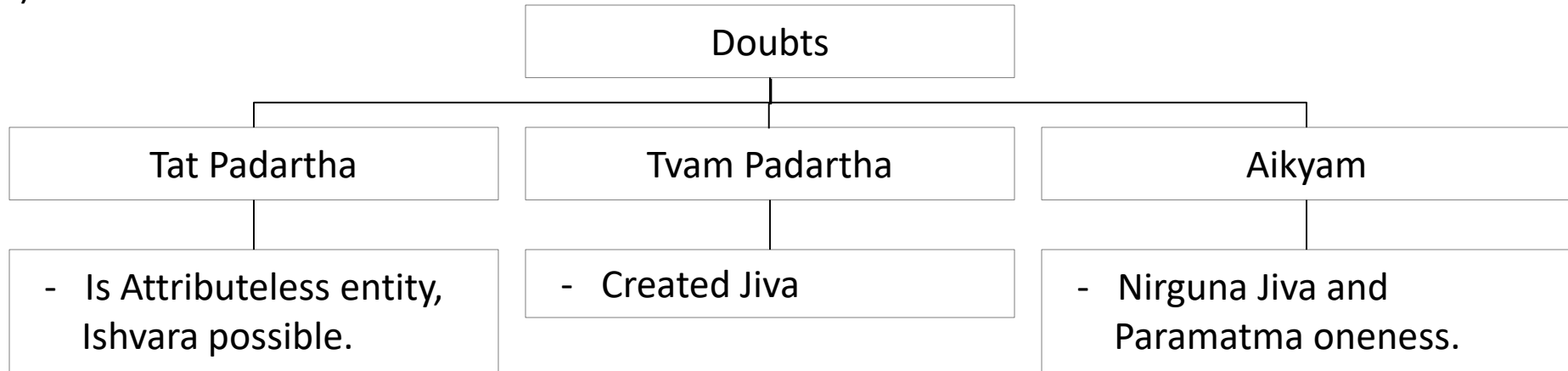
- When 3 come together knowledge takes place.
- When student Pramata is there, Vedanta Pramanam teaching is heard, Atma Svarupa Jnanam will take place.

3) What is the obstacle in generation of knowledge in the mind of the student?



- When knowledge is not generated, obstacle is unprepared mind of Pramata, student.
- Rectify Pramatra Dosha (Sadhana Chatustaya Sampatti) and then listen again, Panchadasi – Chapter 9.

4)



- Advaitam is possible only when world is Mithya.
- If world is Satyam and Atma is also Satyam, 2 Satyams not Advaitam.
- 90% of students unable to accept Mithyatvam of Jagat.
- Visishta Advaitam does not accept unreality of dream or waking.
- Lack of conviction regarding Nirguna Vastu is Buddhi Dosha.

Purusha Buddhi Doshas :

- Vedas give information or knowledge of a fact?
- Sense organs can't prove Nirguna Vastu.

5) What are Prakarana Granthas?

- Books that remove Purusha Buddhi Doshas, not meant to generate knowledge like Veda Pramanam.

3 types of Prakarana Granthas

Birds eye view of Shastra

- Tattva Bodha.
- Vivekchoodamani
- Preliminary manual.

Tat Pada Pradhana

- Jagan Mithya highlighted.
- Srishti, Samashti, Paramatma discussed.

Tvam Pada Pradhana

- Drk Drishya Viveka
- Sarva Vedanta Siddanta Sarva Sangraha (SVSSS)
- Upadesa Sahasri.
- 250 Verses on Sadhana Chatustaya Sampatti only.

Function of

Upanishad

- Generate knowledge.

Prakarana Granthas

- Remove obstacles.
- Make Mahavakya function effectively.



- Refute other systems and defends Vedanta teaching.
- Brahma Sutra – 2nd Chapter – 2nd Pada :
Para Mata Dushtava Darshanam.
- 6 Astikas, 6 Nastikas, Philosophies discussed.

Sureshvaracharya :

- Direct disciple of Shankara.
- Purva Ashrama Name – Mandala Mishra, Vishwarupa Acharya, Purva Mimamsaka Scholar.

Wrote Vartikams on :

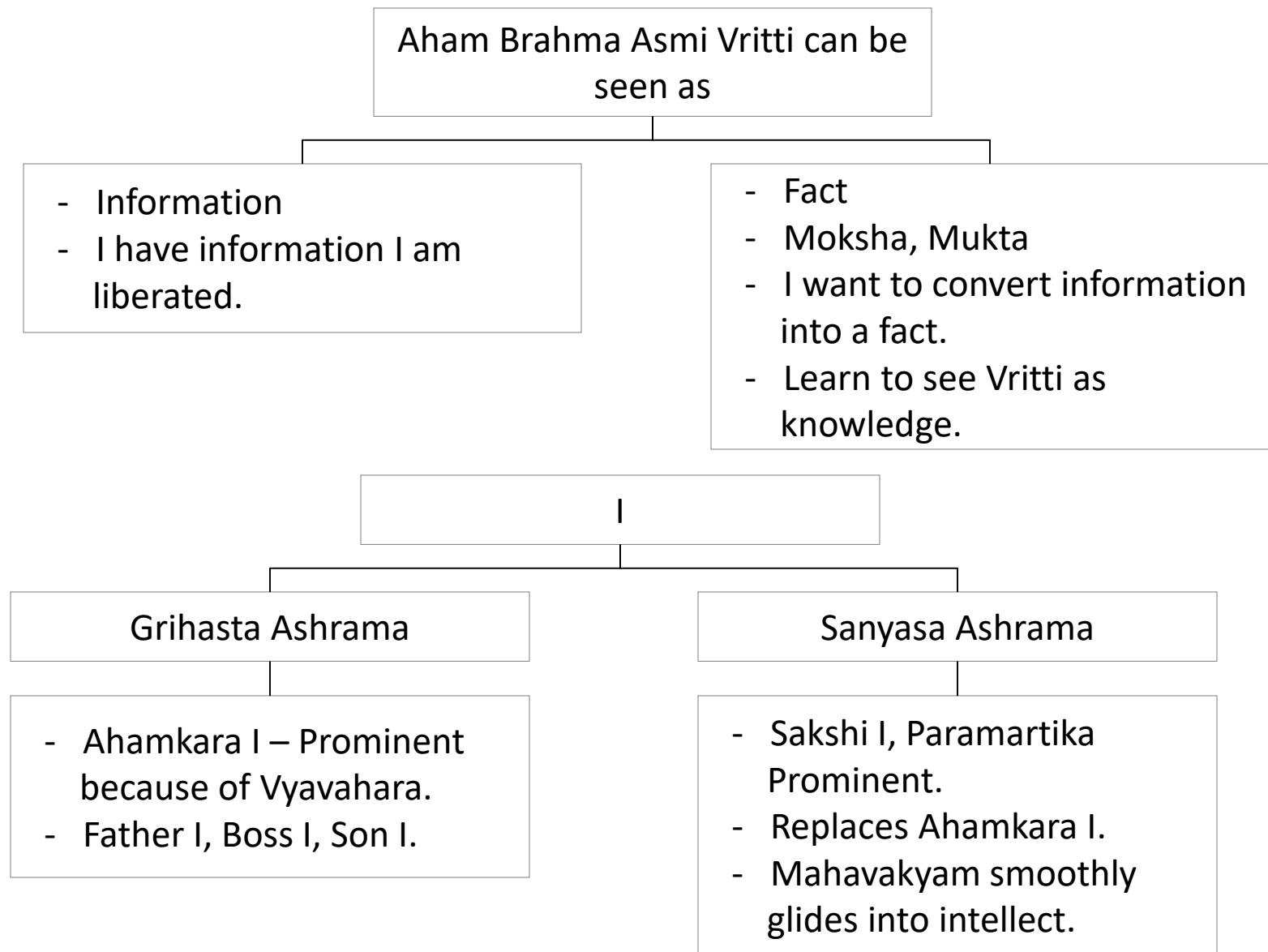
- a) Taittiriya Bashya Vartikam – 1000 Verses .
- b) Brihardanyaka Bashya Vartikam – 10,000 Verses.

Naishkarmya	Siddhi
- Atma Svarupa	- Prapti - Attainment of my own real Nirguna, Actionless nature which is always available.

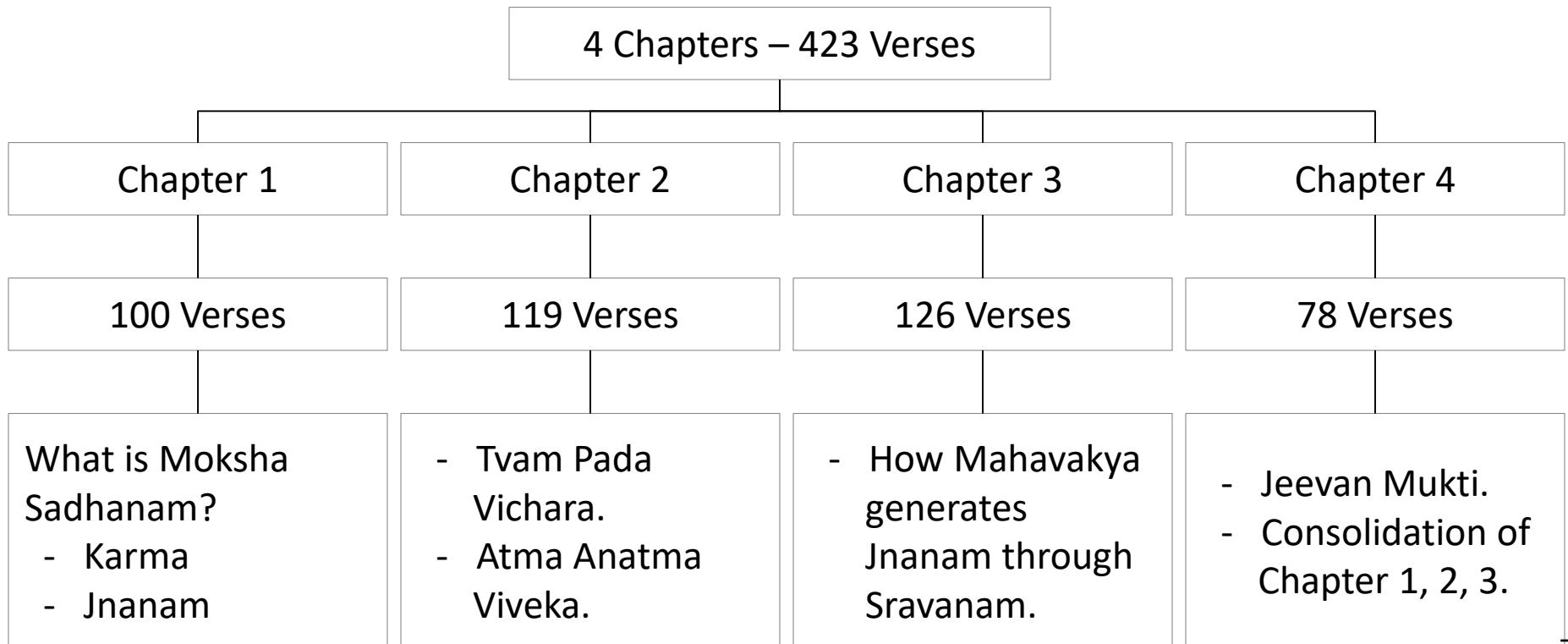
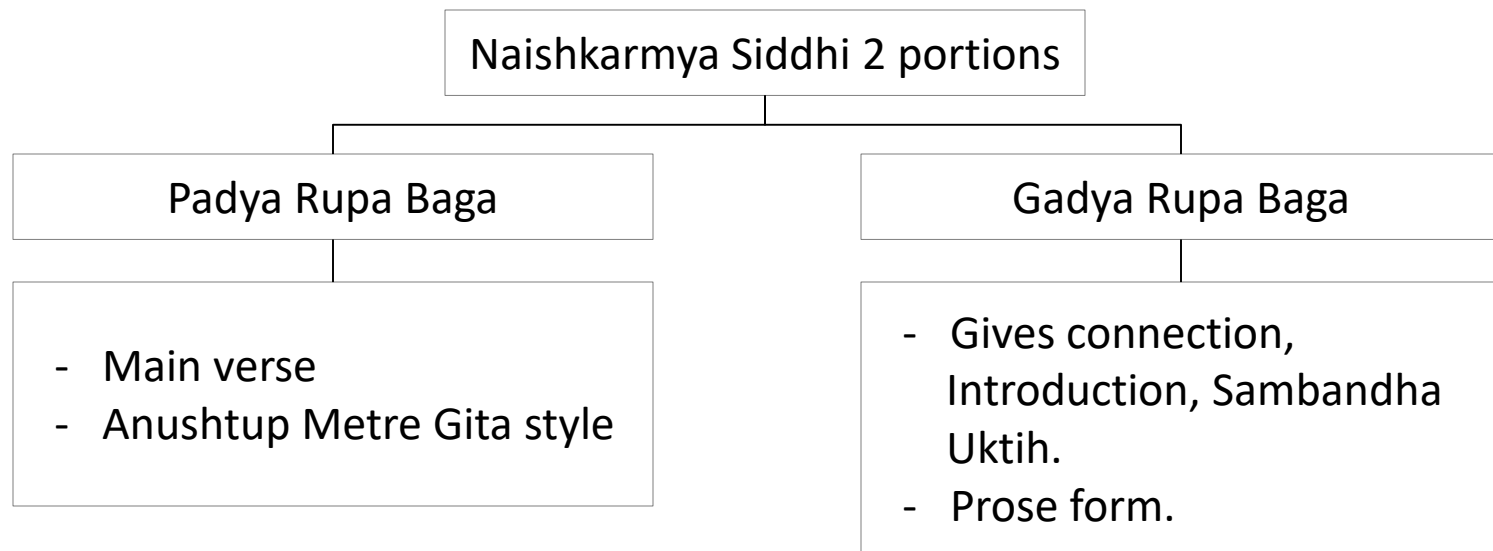
- If always available is Jagrat, Swapna, Sushupti Adhishu, Why we say Siddhi – attainment.
- Atma is as though not available because of ignorance.
- It is accomplishment of ever accomplished Atma Svarupam through Jnanam.

Eyes	Vedanta
- Direct Pramanam for Anatma Jnanam.	- Direct Pramanam. - Shastra Chakshu.

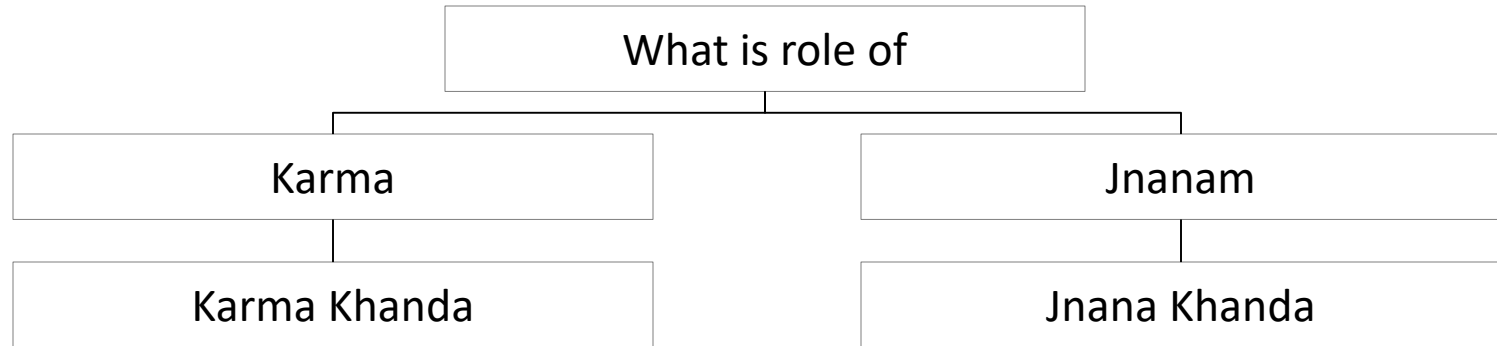
- Both valid, independent sources of knowledge.
- Because of obstacle in the mind, we are not able to accept a fact revealed by Vedanta.
- “Aham Brahma Asmi Vritti Jnanam, not able to accept as a fact, knowledge.
- Only when I am willing to accept Aham Brahma Asmi Vritti in my mind as knowledge, a fact, then alone liberation becomes a fact.



- Naishkarmya Siddhi (NS) follows Upadesa Sahasri style – 18th Chapter – “Tat Tvam Asi” – analysis.
- Many verses bodily lifted by Sureshvaracharya.



Chapter 1 :



Chapter 2 :

- Analysis of Tvam Pada.
- Very important for Mahavakya to work.

Chapter 3 :

a) How Mahavakya works and liberates person?

- Sravanam is primary Sadhana.
- Mananam and Nididhyasanam secondary.

b) Nature of ignorance.

- Technical analysis, not done before.

Chapter 4 :

- Upasamhara, summary.
- Sankshepa, consolidates 1, 2, 3.
- Jeevan Mukti while exhausting Prarabda and facing challenges posed by Prarabda every moment.

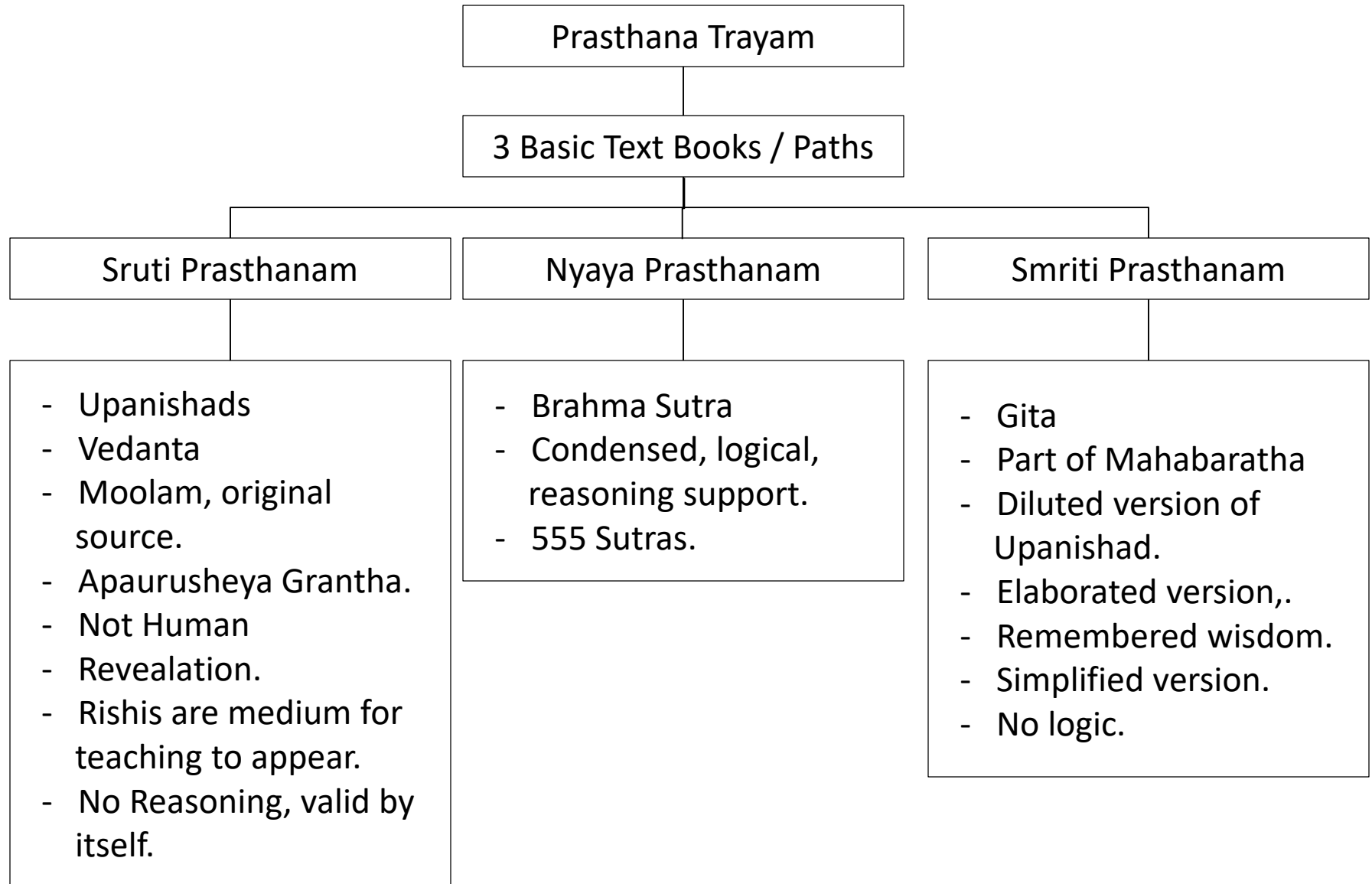


APAROKSHA ANUBUTI

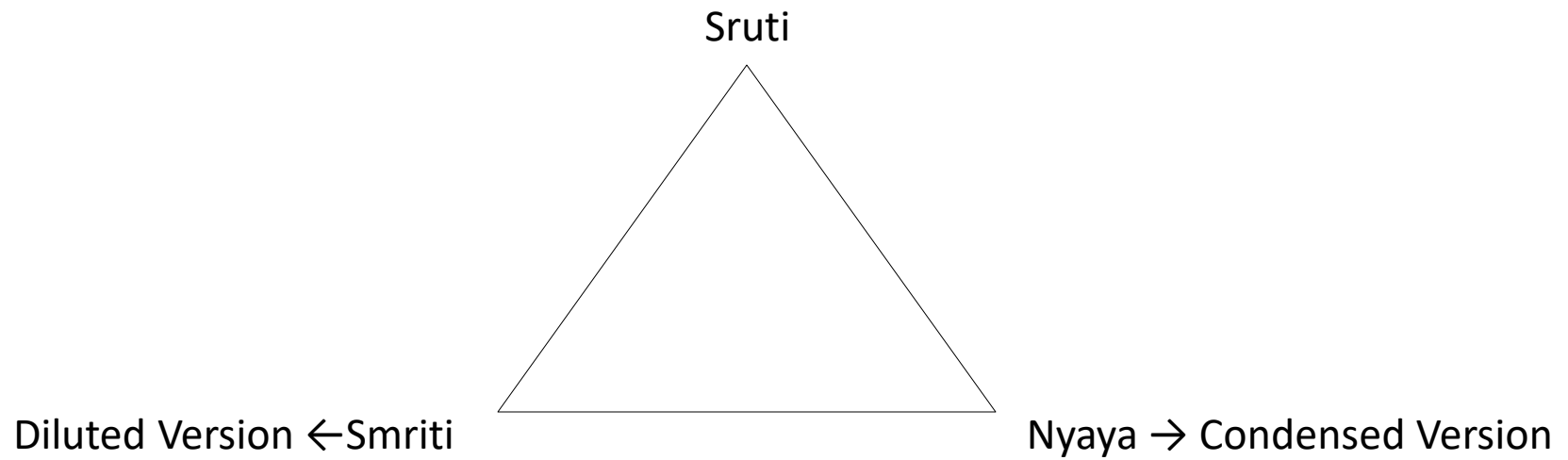


Introduction :

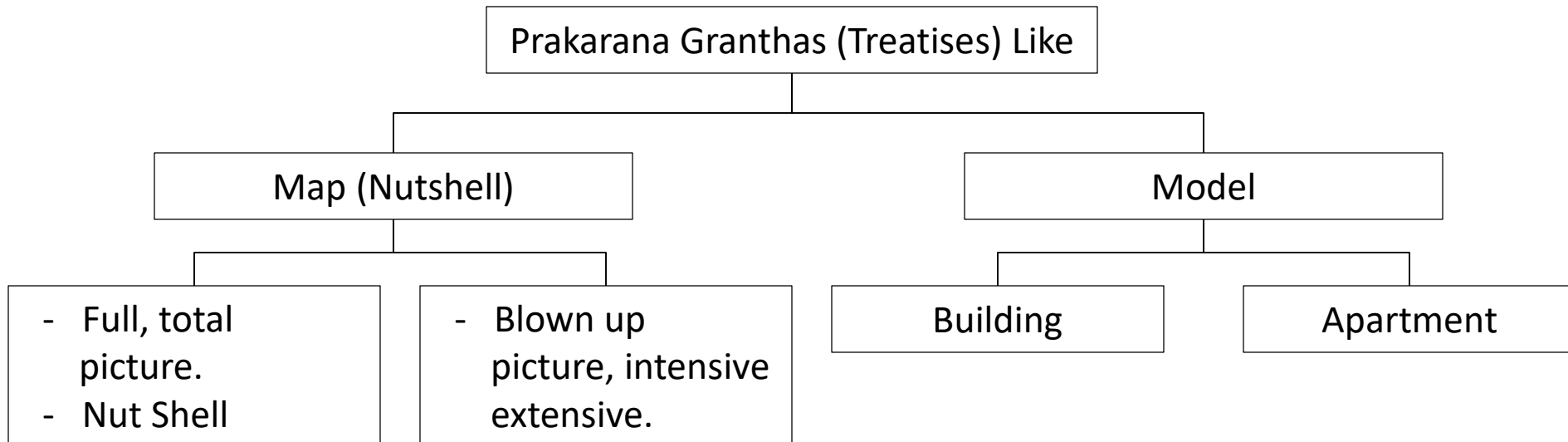
1)

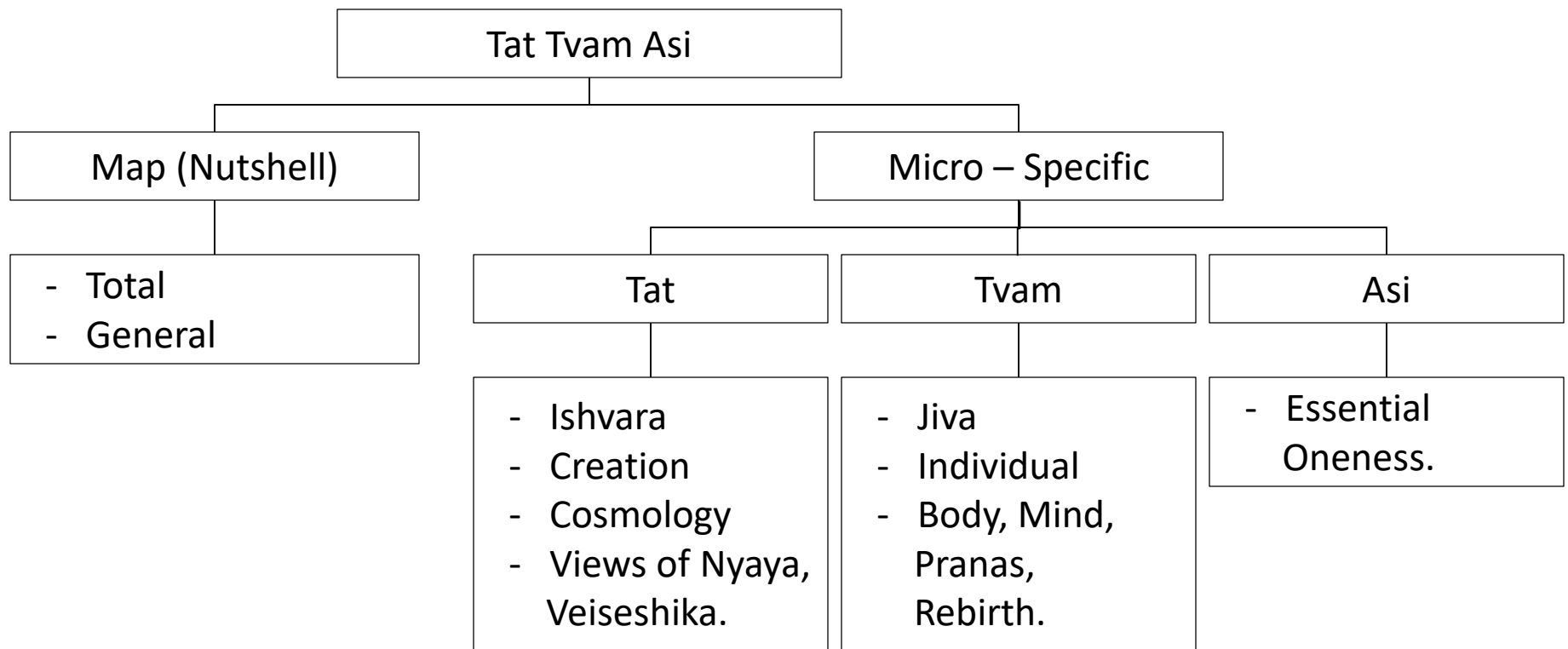


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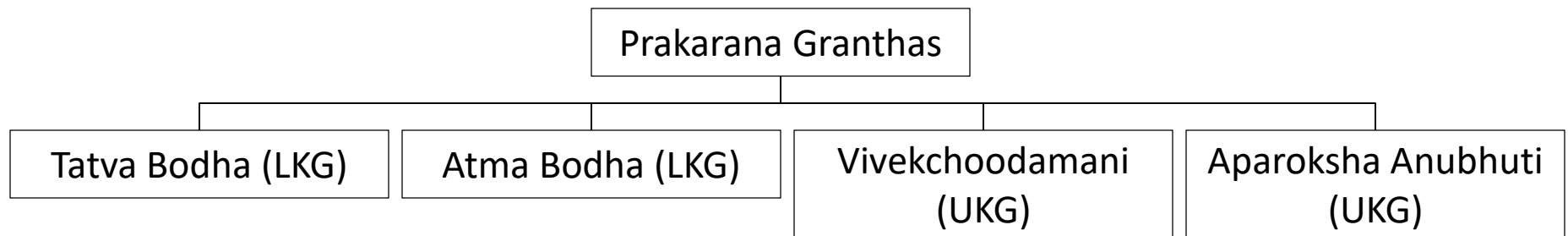


3)





- Seekers Start with Prakarana Granthas and then learn Gita, Upanishad, Brahma Sutra.



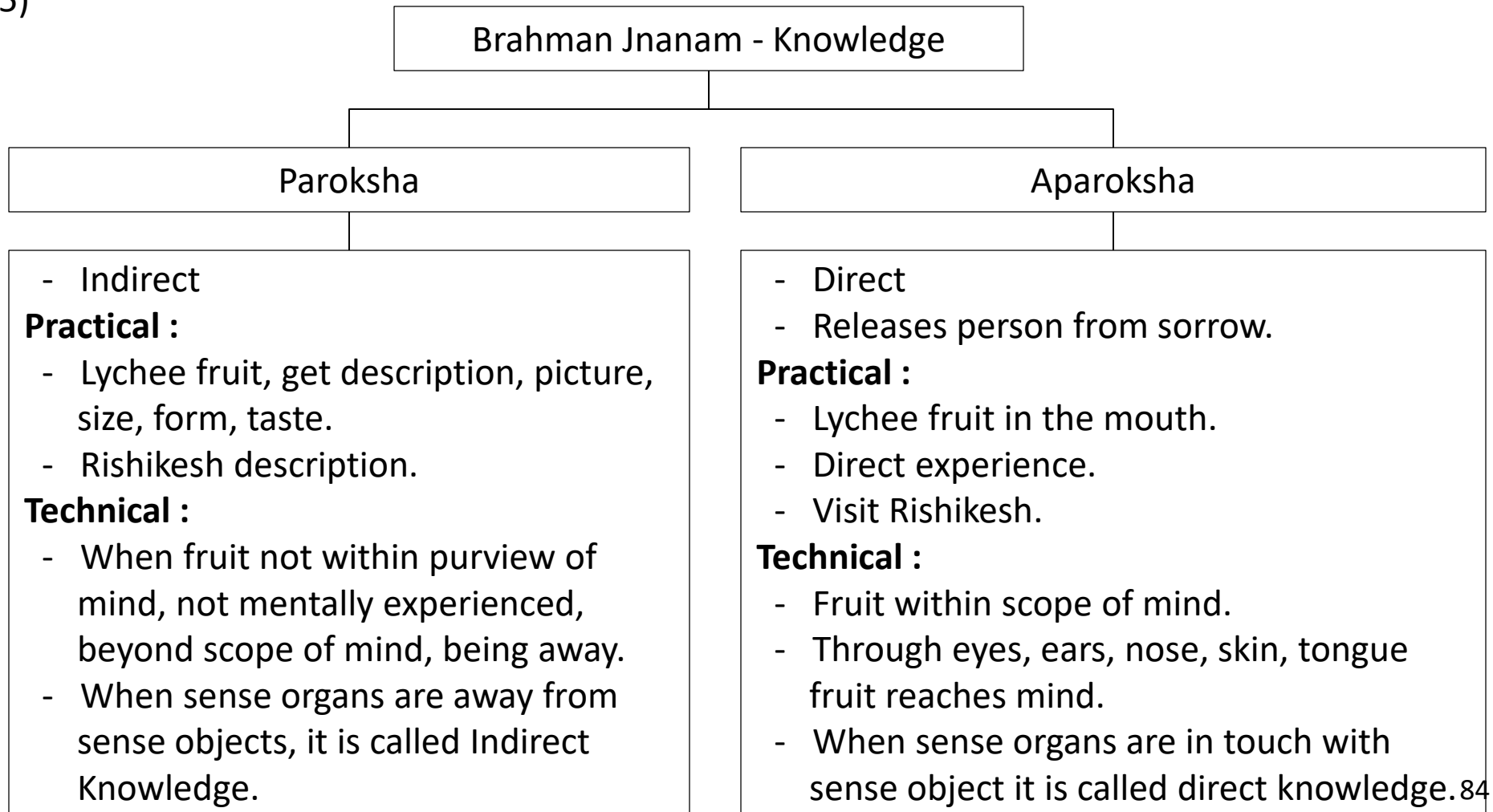
Shankara :

- Pioneer in preserving, propagating, gives life, perpetuating, Vedantic tradition.
- Indian history is mystery, Shankaras birth date (500 BC or 500 AD ?), birth place, his works not clear.

4) Aparokshanubhuti :

- 144 Verses (Poetry form)
- Tatva Bodha (Prose form).
- Anubhuti = Anubhava = Jnanam.
- Brahma Aparokshanubhuti - Direct Jnanam of Brahman.

5)



- Brahman Aparoksha Jnanam alone releases person from sorrow.
- In all other methods one can't be free from sorrow. If so, will be temporary (see TV, take a drink, sleep).
- For permanent release, only one way.

Katho Upanishad :

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

Nityo 'nityanam cetanas cetananam eko bahunam yo vidadhati kaman,

Tam-atmasthan ye 'nupasyanti dhira tesam santih sasvati netaresam ॥ 13 ॥

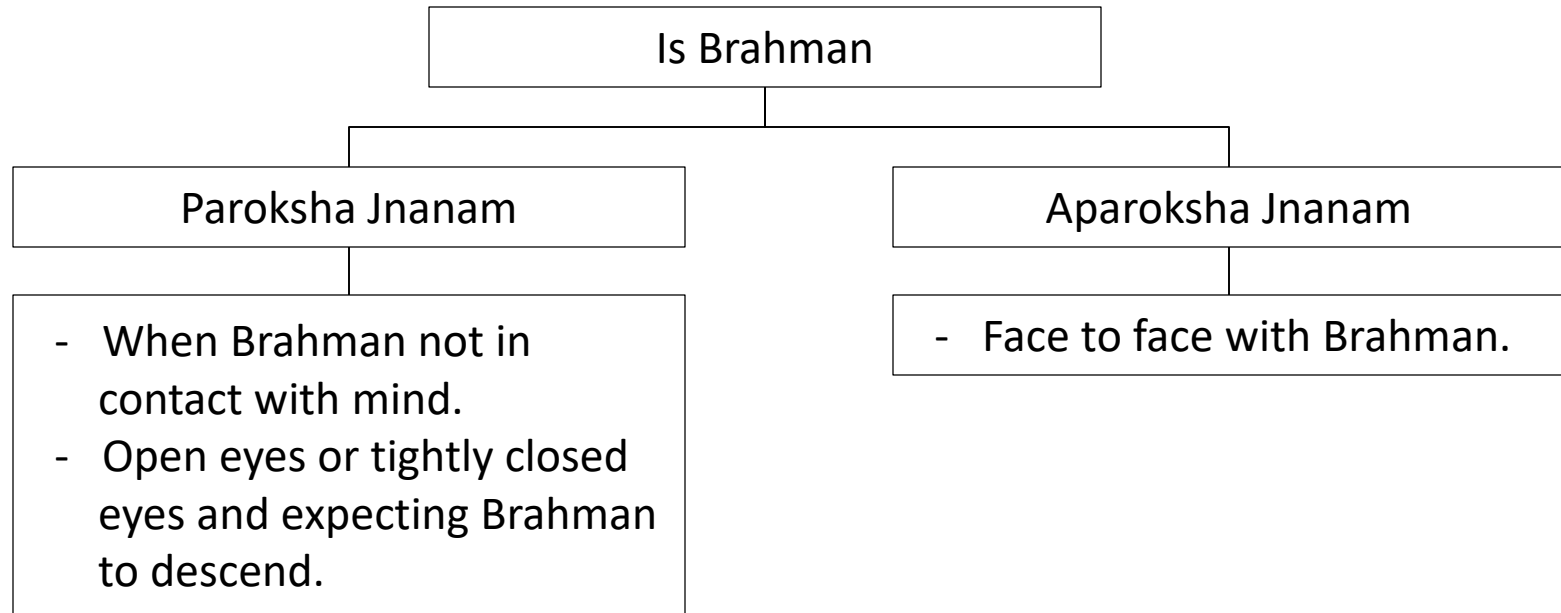
He, the Eternal among non-eternals, the Intelligence in the intelligent, who, though one, fulfils the desires of many... those wise men who perceive Him as dwelling in their own Self, to them belongs Eternal Peace and to none else. [II – II – 13]

- Self knowledge alone gives lasting peace of Mind.
- Others methods give piece of peace which goes to pieces.

Direct Jnanam	Indirect Jnanam
<ul style="list-style-type: none"> - Experience of object coming in contact with mind. - See “Star” entered in the mind. 	<ul style="list-style-type: none"> - Knowing object when it is not in contact with mind. - Clock underneath desk not entered mind.

- Shabda, Sparsha, Rupa, Rasa, Gandha enter Mind through gateways of eyes, ears, nose, tongue, skin.

- Emotions of love, anger, desire, frustration, restlessness directly experienced by me, in contact with Mind.
- Sense organs not required.
- Either through sense organs or without sense organs, contact with Mind = Aparoksha Jnanam.



- Brahman is Nitya Aparoksha Jnanam, it is ever in contact with mind.
- Then why study scriptures?

Tattva Bodha :

- Brahman is Satyam, Jnanam, Anantham, All pervading consciousness, can't be away from anything at anytime in Creation.
- Wall can be away from Mind, therefore you have to experience.

- Brahman never away from Mind at any time. Mind conscious because of Reflection of Brahman, pervasion of Brahman. Brahman is always in contact with Mind.
- We have to get Knowledge of Nitya Aparoksha Brahman.

General Rule :

Samanya Nyaya – For objective knowledge :

1st :

- Knowledge of object.

2nd :

- Experience – Mind and object come in contact.

Brahma Jnanam is exception :

- Knowledge and experience are at same time, being subjective knowledge.

Greatest Mistake / Misconception :

- Brahman is 'object' like temple I have to experience.

Tattva Bodha :

- Brahman is Chaitanyam, all-pervading, inherent consciousness.
- It can be never away from anything in creation at any time.
- I was Brahman, am Brahman, will be Brahman, Nitya Aparoksha Jnanam.
- At no time, there is gap between Brahman and Mind.
- All minds exist in Brahman and dissolve in Brahman.

- Mind sentient because of Brahma Sambandha.
- Brahman is all the time Aparoksham, it is the only Nitya Vastu, ever known, directly by all without any Medium.
- Direct knowledge of Brahman known all the time because Brahman is ever in contact with Mind.
- Nobody lacks Brahman experience.
- We work for other experiences because they are away from the Mind.
- Hear Music program, visit Iceland, there are conditions to be fulfilled in objective knowledge.

Wrong to say :

- I had Brahman experience yesterday at 3:45 AM.

Example : Like saying

- I know Mei – Hilarium for eyes its white like Turmeric powder.
- Brahman is ever evident, ever experienced, light of all lights, Chaitanyam principle, God principle.
- How scriptures talk of Brahma Paroksha Jnanam?

Normal chronological order :

- Knowledge first



Experience later

- Exception is Brahma Jnanam.
- Every Rule has exception.

Rule :

- Every vehicle must stop in Red signal.

Exception :

- Ambulance, Fire engine.

Example :

- Swamiji goes to school for giving speech, standing in corner, not noticed. Later someone introduces and he is recognised.
- With introduction, recognised.
- Experience is there without knowledge.
- Need Guru, must introduce Brahman, seeker realises ever evident truth principle, Brahman.

Introduction :

- That which you have been experiencing until now, you have been waiting for is Awareness, Brahman.
- You are, have been experiencing, waiting unnecessarily.
- No new experience.
- Introduction puts end to waiting and curiosity goes.
- It is already evident.

- Brahma Anubava is all the time there, changeless, self-evident, Chaitanyam, Aham.

Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
 शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
 स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
 śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
 swapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
 tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

- Ever evident I, is Aparoksha Jnanam of Brahman.
- Not new experience but new knowledge.
- Doubts come – How can I be infinite?

Tattva Bodha :

- I am not body or mind.
- I am different from Body and Mind.
- Light not part of book, different than book, inherently pervading book because of which it is seen / known.
- Similarly I am consciousness which is not part, product, property of body.

- Distinct from Body, survives death of Body.
- That I – Consciousness am Brahman.
- Introduction by Guru, no new experience, only new understanding.
- Experience already there for all of us.
- New knowledge Aham Brahma Asmi is called Aparoksha Jnanam.
- Paroksha Jnanam of Brahman is misconception.
- Introduction is job of Upanishad through Mahavakya Upadesa.
- Mahavakya Sara taught in Aparokshanubhuti.

Summary – 144 Verses

Verse 1 – 11

Prayer + Introduction

- Qualifications required for self knowledge.
- Viveka, Vairagya, Sadhana Chatustaya Sampatti, Mumukshutvam.
- **Means to aquire qualifications :**
 - a) Svadharma
Anushtanam – do Duty.
 - b) Hari Toshanam,
Ishvara Bakti.
- 3 topics – qualifications, importance of Jnanam, enquiry.

Verse 12 – 16

Enquiry in Nutshell

- Brahman Satyam, Jagan Mithya Jivo Braheiva Na para.
- I am not 3 Sharirams.

Verse 17 – 40

Atma Anatma Viveka

Atma :

- Chetanam, Nirvikaram, Nirvikalpam, Nirgunam, Drk.

Verse 41 – 89

Anatma Mithyatvam

Verse 90 – 99

Jeevan Mukti

Verse 100 – 144

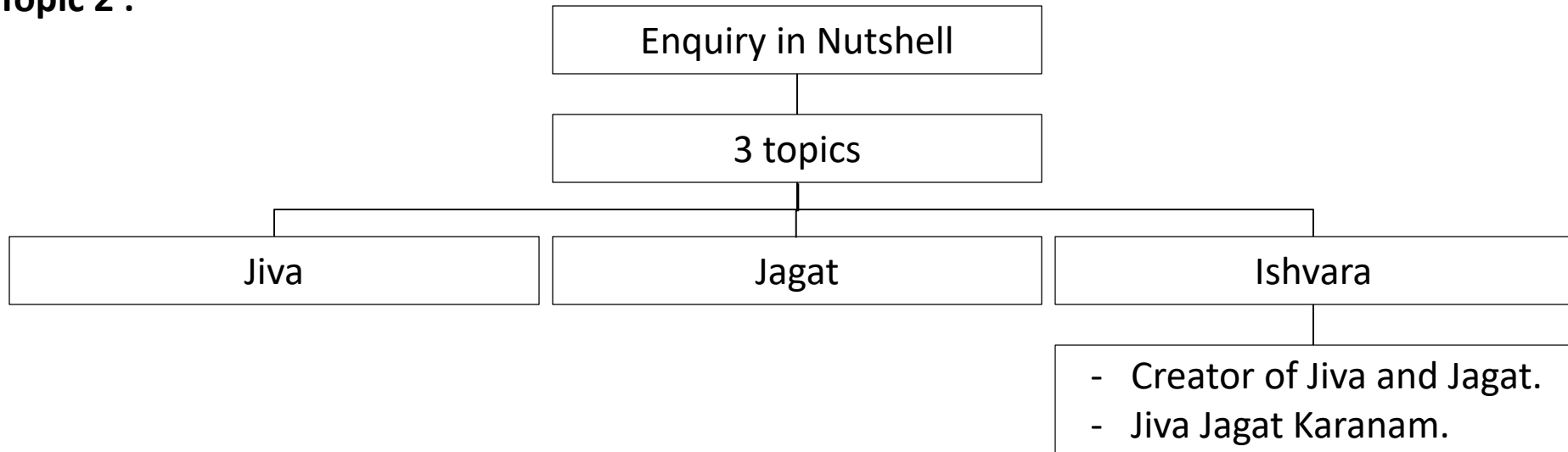
Nididhyasanam

4 Steps :

- a) Look at world
- b) Turn attention to observer.
- c) Negate world.
- d) Remain as Consciousness

- Sarvatmatvam
- Dvaita Nisheda, Dvaita Nindha.
- Dvaita Avidyakatvam.
- Sruti, Yukti, Anubava.

Topic 2 :

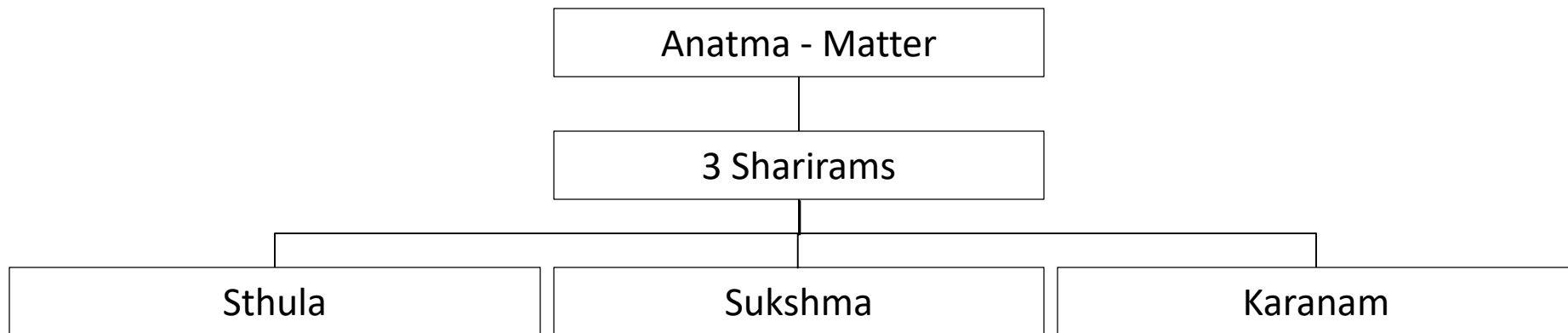


- Knowing Nature of 3 and their interaction is Vedanta, means of liberation.
- Ignorance of 3 factors is cause of Samsara, all problems.
- Brahma Satyam, Jagan Mithya, Jivo Braheiva Na Paraha.
- Jagan Mithya.
- Jiva non-different from Brahman is Vedantic knowledge which liberates.

Topic 3 : Atma Anatma Viveka

I) Jiva :

- Individual mixture of Anatma and Atma Amsha.
- We are confused and take one for another.
- We interchange their Natures.
- Sorting confusion is 1st task called Atma Anatma Viveka.



- Atma, spirit is different in Nature.

Svarupam – 5 Main features :

Atma	Anatma
1) Chetana Tatvam : - Spirit Principle.	1) Achetana Tattvam : - Matter principle.
2) Ever experiencer, never experienced. - Drk - Sakshi, Witness	2) Ever Experienced, never experiencer. - Drishyam.
3) Nirgunam : - Attributeless.	3) Sagunam : - Full of attributes.
4) Nirvikaram : - No modification. - No Birth, growth, decay, disease, death, rebirth.	4) Savikaram : - Subject to constant changes.

Atma	Anatma
5) Nirvikalpam : <ul style="list-style-type: none"> - Not subject to parts, partless, divisionless. - Can't count Atma. - Nondual 	5) Savikalpam : <ul style="list-style-type: none"> - Subject

Shankara scolds :

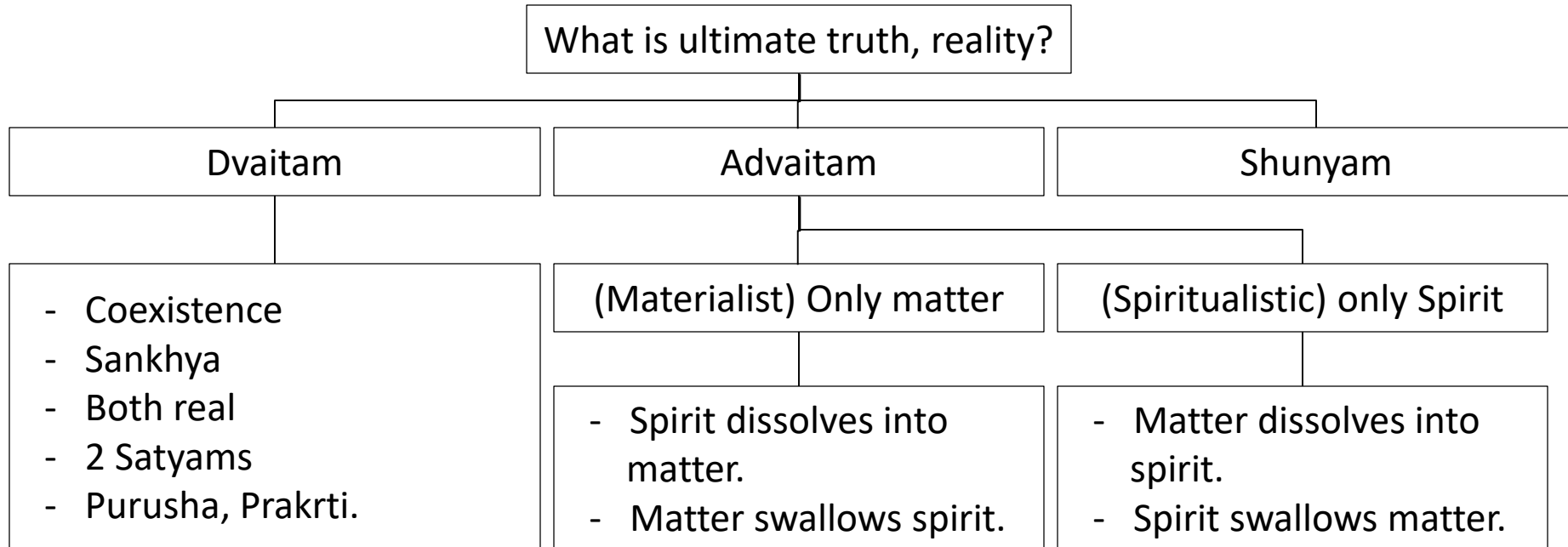
- How can observer take himself as observed?

Ghata Drishta	Ghata Binnaha
Observer of Pot, Body, Mind	Not Pot, Body, Mind

- I am witness of all, I am not Sthula, Sukshma, Karana Shariram.
- This is called Atma Anatma Viveka.
- In this text Shankara concentrated more on Sthula Shariram, one verse on Sukshma Shariram, no verse on Karana Shariram.
- Our Abhimana is very strong on Sthula Shariram, hence focussed.

Topic 4 : Anatma Mithyatvam (Verse 41 – 89, Important topic)

Atma	Anatma
Spirit	Matter



Upanishad :

- Dvi Atmai Bayam Bavati.
- As long as there is Duality, so long Samsara will be there.

Materialistic approach :

- Ultimate truth - Matter.
- Consciousness is Phenomena of Matter, evanescent phenomenon of Brain.

- From matter evolves Consciousness and Universe.
- One of the products of matter is temporary manifestation of Consciousness.
- Supernova, explosion, sun explodes, earth disappears, life extinct, consciousness gone.
- What is left behind, only matter.
- Hence Advaitam.

Upanishadic Approach :

- Consciousness swallows matter.

Consciousness	Matter
<ul style="list-style-type: none"> - Satyam - Swallows matter - Atma Swallows Anatma. 	<ul style="list-style-type: none"> - Anatma Mithya

- Swallowing means falsification of matter – how?

Matter	Understand
<ul style="list-style-type: none"> - Clay – Swallows Pot. - Gold Swallows Chain. - Wood Swallows table. - Water Swallows Waves, Ocean. - Chaitanyam Swallows Matter, Jagat, 3 Sharirams, 3 Prapamchas. 	<ul style="list-style-type: none"> - No pot other than clay. - No Chain other than Gold. - No Table other than Wood. - No Wave, Ocean other than Water. - No Matter other than Consciousness.

- This is very important Discovery of the Upanishads.

Support :

- Sruti, Yukti, Anubava.
- Pure science, logic, Anubava can't establish Mithyatvam.

Sruti :

4 Upanishad statements :

a) Atmeiva Idagum Sarvam :

- Sarvatma Bavana.
- Atma or Brahman alone is everything.
- No Anatma at all.
- Anatma is only appearance of Atma like chain is only appearance (Nama, Rupa, function).
- Atma, alone is the substance behind Universe (Like gold behind all chain).
- Clay alone is everything, really speaking no pots. All pots are appearances of clay.
- Sarva Wood / water / gold / clay / Atma Bava .
- Table, wave, chain, pot, universe are Mithya.
- Sarva Atma Bavaha, No Anatma.
- There is only appearance of Atma as Anatma.
- Sruti proves Anatma is Mithya.

b) Dvaita Nisheda :

- There are no 2 things.

Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यम् , नेह नानास्ति किञ्चन ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

manasaivānudraṣṭavyam, neha nānāsti kiṃcana |

mṛtyoḥ sa mṛtyumāpnoti ya iha nāneva paśyati || 19 ||

Through the mind alone (It) is to be realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [IV – IV – 19]

- Most important Sruti statement.
- Upanishad uses present tense
- **It is not said :**
There was no Duality.
There will be no Duality
- It says, there is no Duality even now.
- Observer, observed Duality is a myth. It is really not there.
- Observer himself is making seeming Duality of himself and the World.
- Like one Waker goes to sleep and he himself makes a seeming division of Dream observer and Dream observed Universe.
- He enjoys or suffers in Dream and swallows entire dream into himself.
- Dvaita Negation means Observer – Observed Duality is not there, Atma – Anatma Duality is not there.

c) Dvaita Ninda :

- Heavy criticism of Dvaitam.
- False, Untruth is criticised.
- Truth glorified, praised.
- In Upanishads, Dvaitams criticised, indicating it is false.
- How it criticises?

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- Whoever sees Duality will continue cycle of Punarapi Jananam – Maranam, will be Samsari, continue in Mortality as long as he sees Duality.
- As long as person sees difference between observer Atma and observed Anatma Universe, he will have fear.

Taittiriya Upanishad :

यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrshye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso,manvanasya,
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

- These are criticisms of Dvaita perception.
 - a) Sarvatma Bhava
 - b) Dvaita Nisheda
 - c) Dvaita Nindha
 - d) Dvaitasya Avidya Katvam
- Dvaitam being product of ignorance, whatever is product of ignorance is false.

Example :

- Dream, Rope snake, shell silver.
- Whatever born of ignorance is Mithya.
- Advaitam also product of ignorance.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति; यत्र वा अस्य
सर्वमात्माइवाभूतत्केन कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaraṃ jighrati,
taditara itaraṃ paśyati, taditara itaram śṛṇoti,
taditara itaramabhivadati, taditara itaram manute,
taditara itaraṃ vijānāti; yatra vā asya
sarvamātmāivābhūttatkena kaṃ jighret, tatkena kaṃ paśyet,
tatkena kaṃ śṛṇuyat, tatkena kamabhivadet,
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [II – II – 14]

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्,
तथर्षिणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वाग्देवः प्रतिपेदे,
अहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद, अहं
ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न देवाश्चनाभूत्या ईशते,
आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते, अन्योऽसा-
वन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति, किमु बहुषु? तस्मादेषां
तन्न प्रियं यदेतन्मनुष्या विद्युः ॥ १० ॥

brahma vā idam agra āsīt, tad ātmānam evāvet, aham brahmāsmīti:
tasmāt tat sarvam abhavat, tad yo yo devānām pratyabubhyata,
sa eva tad abhavat, tathā ṛṣiṇām, tathā manuṣyāṇām. taddhaitat paśyan
ṛṣir vāma-devaḥ pratipede, aham manur abhavaṃ sūryaś ceti,
tad idam api etarhi ya evaṃ veda, aham brahmāsmīti sa idam sarvam bhavati;
tasya ha na devāś ca nābhūtyā īśate, ātmā hy eṣām sa bhavati.
atha yo anyāṃ devatām upāste, anyo'sau anyo' ham asmīti, na sa veda;
yathā paśur, evam sa devānām; yathā ha vai bahavaḥ paśavo manuṣyam
bhuñjyuh, evam ekaikaḥ puruṣo devān bhunakti; ekasminn eva paśāv
ādīyamāne'priyam bhavati, kim u bahuṣu? tasmād eṣām tan na priyam
yad etan manuṣyā vidyuh || 10 ||

This (self) was indeed Brahman in the beginning. It knew only itself as, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It also became That ; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not like by them that men should know this. [I – IV – 10]

- Whoever sees difference between himself and Lord, that person does not know.
- Yatha Pashuhu.
- One without Advaitic Knowledge is like Animal.
- Wise in Knowledge – Advaitin.
- In ignorance Dvaitam.
- Wise continue to see, experience Dvaitam.
- Advaitam does not negate perception, experience of Duality.
- Vedanta only negating factuality of Duality.
- To know Advaita clay need not destroy pot.
- Can keep, use, handle, count many pots.
- In mind know Sarvam clay Mayam.
- Advaitin will see differences between Observer and Observed; Shabda, Sparsha, Rupa, Rasa, Gandha seen but he has knowledge that there is only one Chaitanyam.

- Scientist : Everything proton, atom is energy.
- For Practical purpose will know differences in the Universe.
- In his wisdom, he knows, all one configuration of Proton, energy.
- One Advaita Drishti seeing plurality.
- Advaitin has - “one Consciousness knowledge” in and through plurality.
- Therefore, Dvaitam is product of ignorance.
- Proves Dvaita Mithyatvam.

4 Sruti Supports Given by Shankara

(a) Sarvatmatvam

(b) Dvaita Nisheda

(c) Dvaita Nindha

(d) Dvaita Avidyakatvam

- Product of Avidya
- Avidya Janyam,
Avidya Karyam.

II) Yukti : Reasoning

- Not totally independent reasoning – Sruti based reasoning.
- Upanishad presents Anatma World product of Atma – Karanam, Adhishtanam.

Anatma Prapancha	Atma
<ul style="list-style-type: none"> - Karyam - Does not exist separate from Karanam. 	<ul style="list-style-type: none"> - Karanam

- Pot can't exist separate from clay.
- Ring can't exist separate from gold.

Taittiriya Upanishad : Brahmananda Valli : Chapter 2

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योन्नम् । अन्नात्पुरुषः ॥ २ ॥

tasmadva etasmatatmana akasah sambhutih I
 akasadvayuh, vayoragnih, agnerapah I
 adbhyah prthivi, prathivya osadhayah I
 osadhibhyo'nnam, annatpurusah ॥ 2 ॥

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – I – 2]

- From Atma, out of ignorance is born Akasha, Vayu, Jagat Mithya, Karyatvat, Ghatavat.

World	Pot
<ul style="list-style-type: none"> - Unreal - Product of Consciousness 	<ul style="list-style-type: none"> - Unreal - Product of Clay

- This is the reasoning.

III) Anubava :

Svapna Prapancha	Jagrat Prapancha
<ul style="list-style-type: none">- Mithya- Available only in Svapna Avastha.- Available only for dreamer, observer.- For Dreamer, Jagrat not available.- Real from dreamer's standpoint.- Waking unreal for dreamer.- Dream diseased cured by dream medicine.- Dream money useful in dream.- Svapna Prapancha has relative reality.- Real for only particular observer not for others.	<ul style="list-style-type: none">- Mithya- Available only in Jagrat Avasta.- Available for waker, observer.- For waker, Svapna not available.- Real from wakers standpoint.- Dream unreal for waker.- Waking medicine useless for dreamer.- Dream money useless of waker.- Jagrat Prapancha has relative reality.- Real for particular observer not for others in dream.

- Each mutually exclusive.
- We don't say World is not there absolutely, but World has Relative Reality called Mithya.
- Relatively Real called Mithya.
- What is absolutely Real and evident at all times, places, Avasthas?
- Consciousness alone is there in Dream, waking and sleep, it is not exclusive but all inclusive.
- Daily experience shows Consciousness alone is Absolute.

- Other than Consciousness, everything else is Relative.
- If we have cats eyes and dogs ears, we will experience different Universe.
- What we see, hear, commonly call it orange or table.
- What you and I see may be different.

Gaudapadacharya :

- What the World, is nobody can say.
- We have sense interpreted subjective Reality only which is not absolute.
- Its all sensory world which is proved through scientific experiments.
- Sense organs of different human beings different.
- World you interpret is eternally subjective.
- What is uninterpreted one in the world without use of sense organs and mind?
- What remains, obtains, without intervention, interpretation of instruments is called Absolute.
- What obtains before use, operation of sense organs and without sense organs is Chaitanyam alone.
- Chaitanyam alone does not involve interpretation of sense organs.
- Sense organs are operated because of Consciousness.
- Consciousness alone Absolutely exists and is therefore called “Sat” – “Chit”.

- Sat alone is Chit.
Chit alone is Sat
- Sat Chit together called Atma.
- Atma alone Absolutely Real.
- Sruti, Yukti, Anubava proves Atma Satyatvam, Anatma Mithyatvam.
- Several illustrations show illusory perceptions we experience.
- How distortions take place?
- Atma distinctively perceived as Anatma.
- Atma distortedly perceived as Anatma like other Distortions.
- Consciousness mistaken as Anatma.

Example :

- a) Sunrise – Never rises
- b) Earth stationary – Appears firm when its moving.
- c) Stars – seen as Dots.
- d) Sky / Ocean – appear blue.
- e) Rope – appears as snake.
- f) Shell – taken as silver.

4th Topic – Anatma Mithyatvam

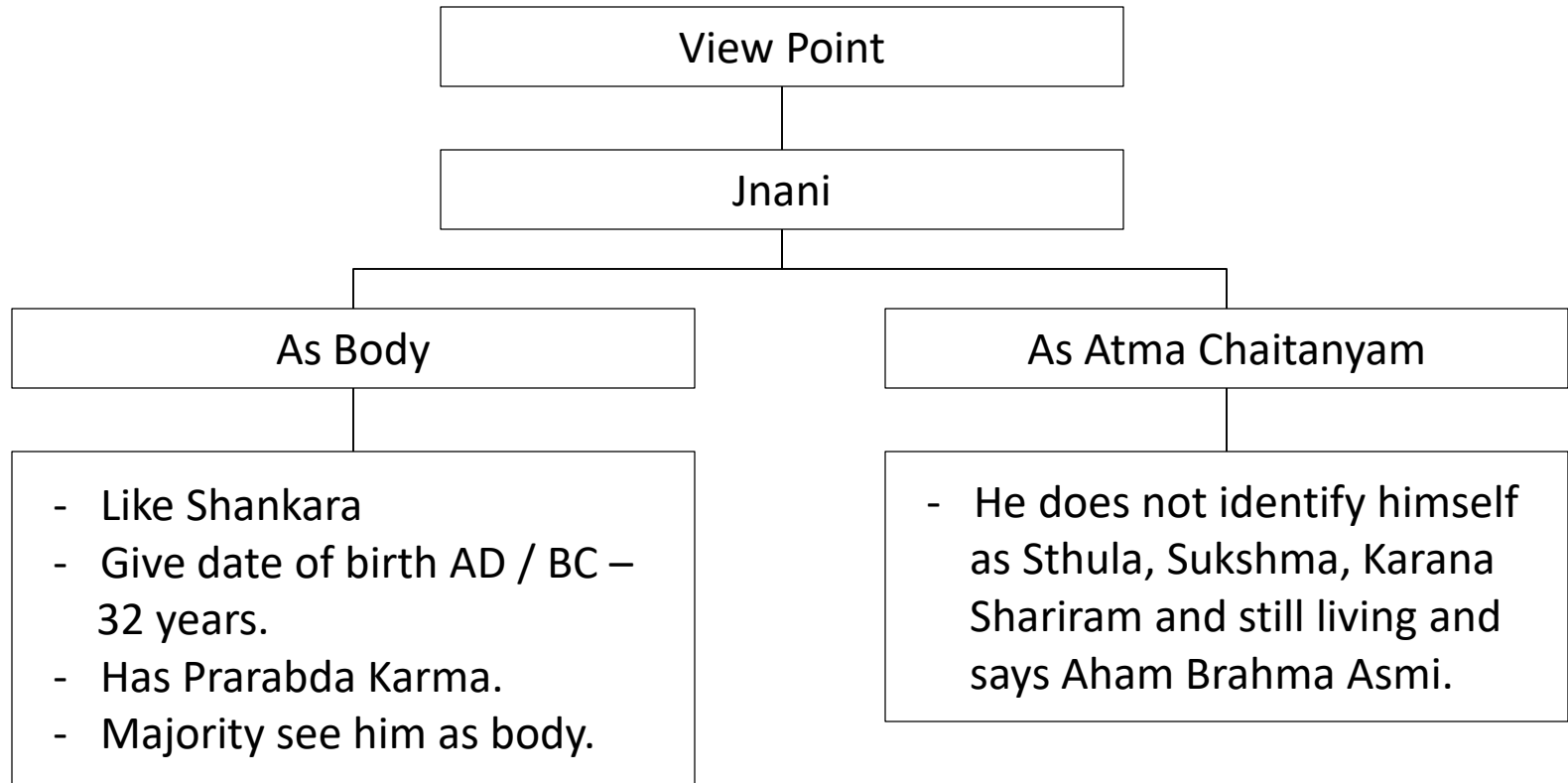
- Bulk of Aparokshanubhuti – Verse 41 – 89.

5th Topic : Verse 90 – 99

- Jeevan Mukti – Jnana Phalam.
- What is the knowledge gained?
- There is nothing other than me, Chaitanyam, to get frightened.
- Body and Mind belongs to observed World.
- I am Consciousness, Other than Consciousness, there is no World, Body, Mind.
- Not that they are not there.
- They don't exist independent of Consciousness.
- Don't say waves are not there.
- Say : No waves independent of water. No World other than me the Observer.
- Kaivalyam = I alone Am
 - = Kevalasya Bavaha
 - = Jeevan Mukti, freedom, free from emotional problem.
- Raaga, Dvesha, Kama, Krodha...
- Freedom from intellectual problems, physical – psychosomatic problems, fear, loneliness.
- Freedom from all Karmas.
- Free from Sanchita, Agami, Prarabda.

Upanishads say :

- Jnani free from Sanchita, Agami.
- Here, it is said, Jnani free from Prarabda Karma also.
- Both correct.



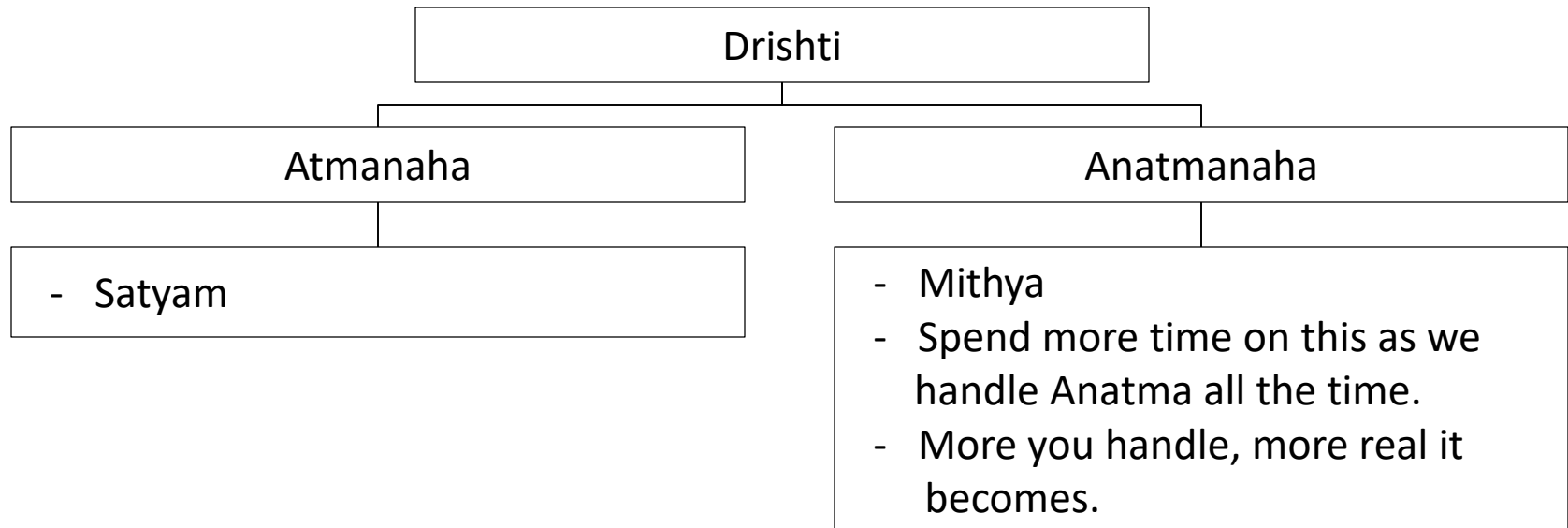
- Prarabda Nisheda from Verse 90 – 99.

6th Topic : Verse 100 – 144 – Nididhyasanam – Vedantic Meditation

- Integral part of Vedantic Sadhanam without which Sravanam, Mananam may not help for majority.
- Sravanam can fructify into Jnanam or Jnana Nishta when supplemented by Nididhyasanam.

Nididhyasanam :

- Giving exclusive time for Assimilation of Vedanta, clearly seeing Mithyatvam of Body, Mind complex.
- Giving absolute Reality to body-mind complex is cause of Samsara.
- Whatever not seen as Mithya is potential threat, unconquered enemy, unpredictable threat.
- That object will cause fear, sorrow.
- Everything is Mithya, few create headaches.



- Grihasta in Vyavahara needs more Nididhyasanam but has no time.
- Sanyasi does not need Nididhyasanam, has more time.
- We need Nididhyasanam w.r.t objects we interact.
- Nididhyasanam = Pancha Dasha Anga .

Meditation on 15 limbs :

Verse 102 – 103 :

यमो हि नियमस्त्यागो मौनं देशश्च कालता ।
 आसनं मूलबन्धश्च देहसाम्यं च दृक्स्थितिः ॥ १०२ ॥
 प्राणसंयमनं चैव प्रत्याहारश्च धारणा ।
 आत्मध्यानं समाधिश्च प्रोक्तान्यङ्गानि वै क्रमात् ॥ १०३ ॥

yamo hi niyamastyago maunam desasca kalatah ।
 asanam mulabandhasca dehasamyam ca drksthithi ॥ 102 ॥
 pranasamyamanam caiva pratyaharasca dharana ।
 atmadhyanam samadhisca proktanyangani vai kramat ॥ 103 ॥

1) The control of the senses (yama), 2) the control of the mind (niyama), 3) renunciation (tyaga), 4) silence (mouna), 5) space (desa), 6) time (kala), 7) posture (asana), 8) sucking in the anus (mulabandha), holding steady the body (deha-samya), 10) steadiness of gaze (drk-sthiti), 11) control of prana (prana-samyamana), 12) the withdrawal of the mind (pratyahara), 13) continuous reflection (dharana), 14) contemplation on the Self (dhyanam), and 15) total absorption (samadhi) – these are indeed the items declared verily in a series. [Verse 102 & 103]

- (Includes 8 steps of Patanjali).
- 15 limbed Vedantic Meditation.
- Defines all as Brahma Darshanam only.

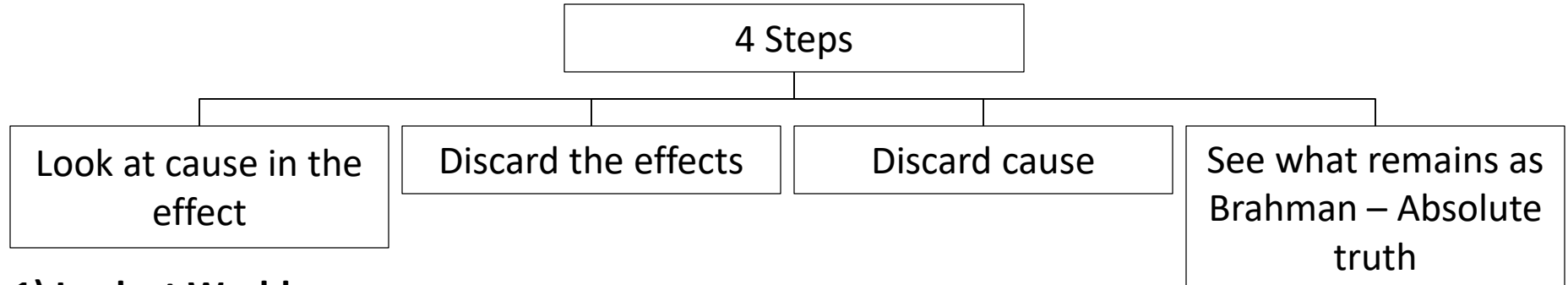
Summary of Vedanta for Meditation : Verse 139

कार्ये हि कारणं पश्येत् पश्चात् कार्यं विसर्जयेत् ।
कारणत्वं ततो गच्छेद्वशिष्ठं भवेन्मुनिः ॥ १३९ ॥

karye hi karanam pasyetpascatkaryam visarjayet ।
karanatvam tato nasyedavasistam bhavenmunih ॥ 139 ॥

One should see the cause in the effects and then should discard the effects altogether. Then the cause also should be dissolved, then what remains is the Truth Absolute, and the seeker becomes verily that. [Verse 139]

How to meditate on truth :



1) Look at World :

- See Cause + Effect together (Observer + Observed).

2) Turn attention to Observer :

- Focus on Cause the Observer.

3) Negate World :

- Discard the effect.

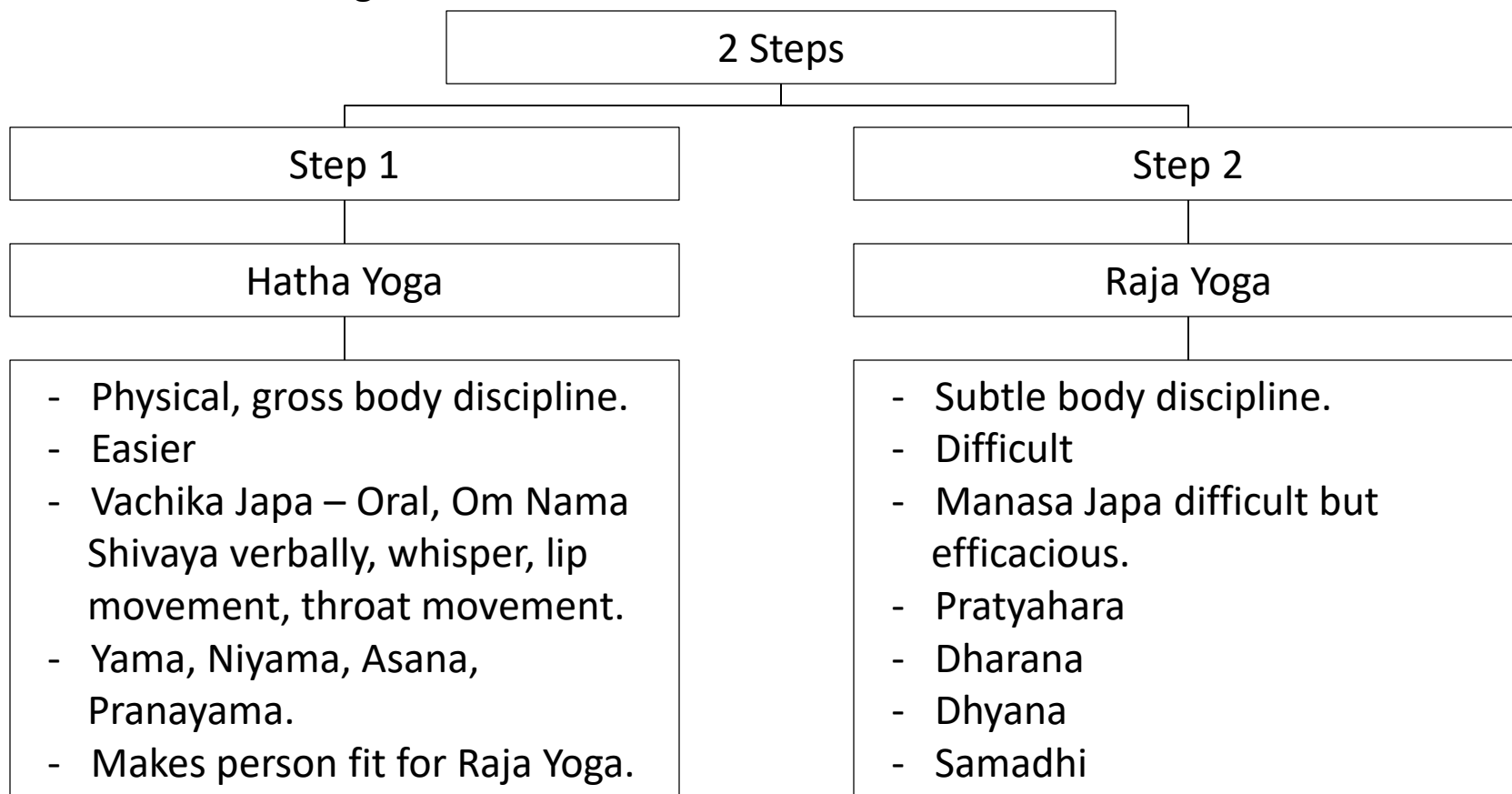
4) Remain as Consciousness :

- Which is neither Observer nor Observed.

- Drk Drishya Vilakshana Chaitanyam Aham Asmi.
- Sakshi Sakshya Vilakshana Chaitanyam Aham Asmi.

Conclusion :

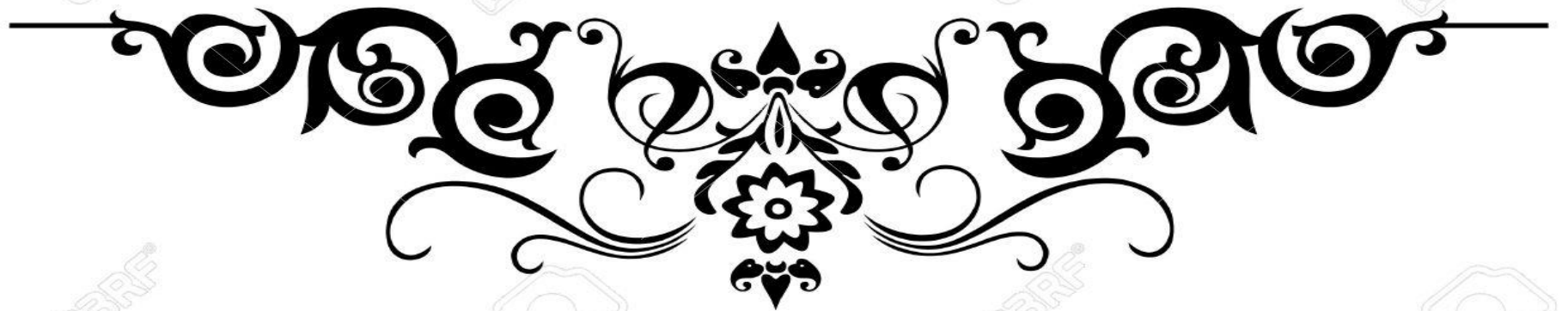
- If someone not able to practice this Vedantic Meditation, called Raja Yoga then begin with Hatha Yoga.



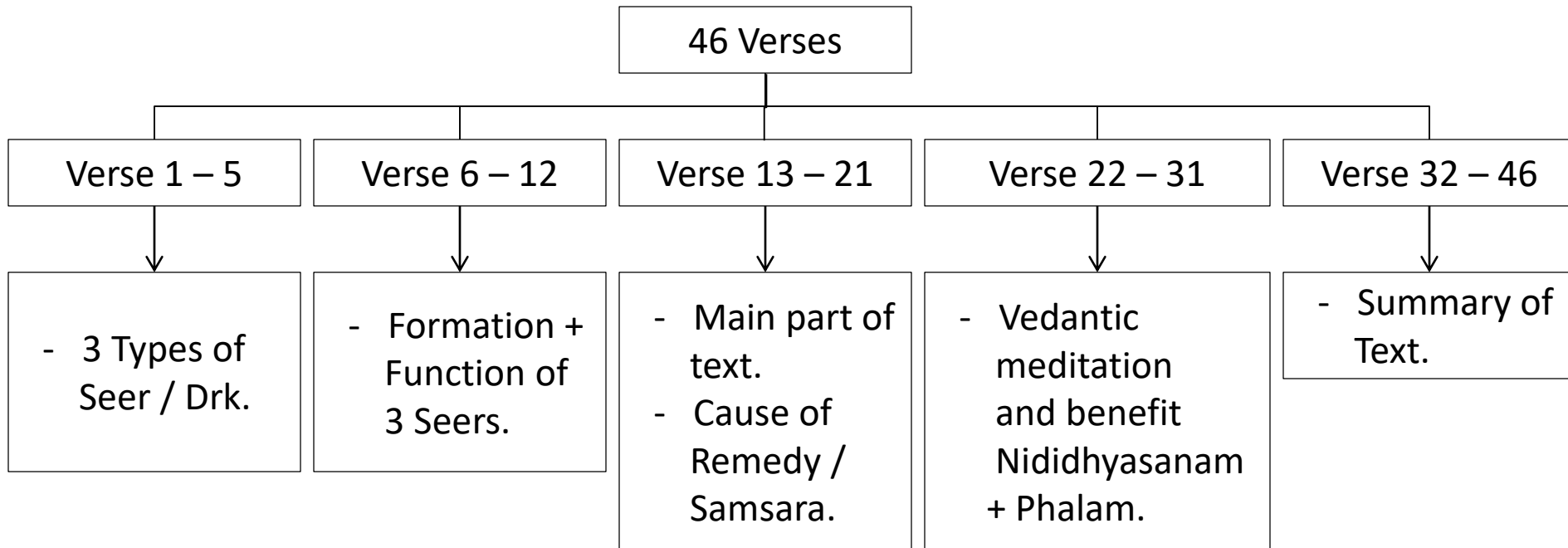
- If you can't practice Hatha Yoga, have Guru Bhakti, Ishvara Bakti which will give you all qualifications.
- Religious lifestyle will lead you one day to Aparoksha Anubuti.



DRG DRSYA VIVEKA

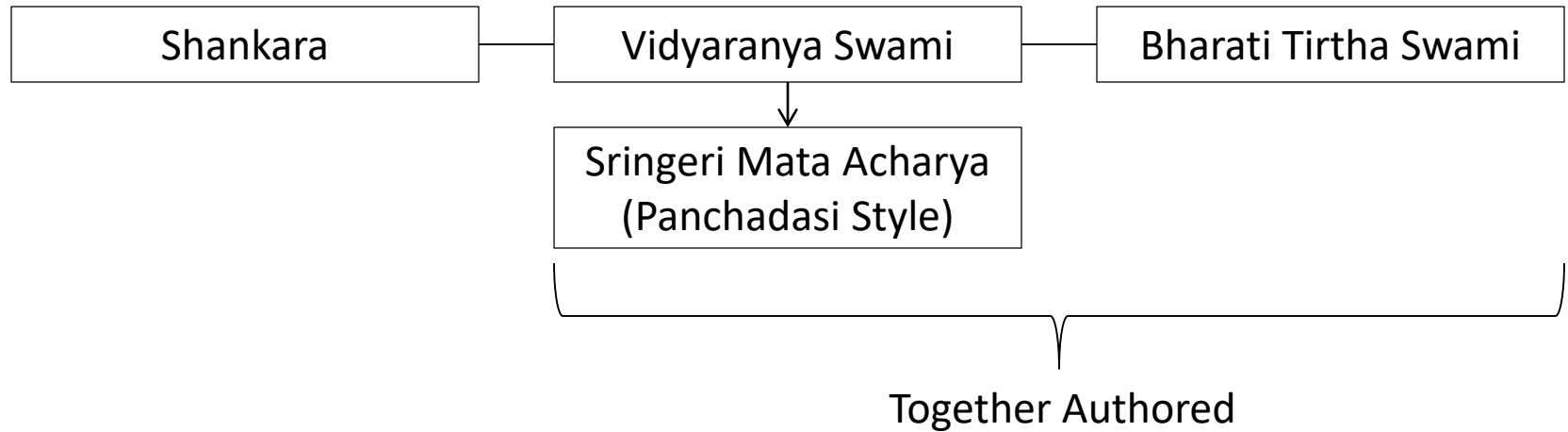


DRG DRSYA VIVEKA Summary (46 Verses)



DRG DRSYA VIVEKA Summary (46 Verses)

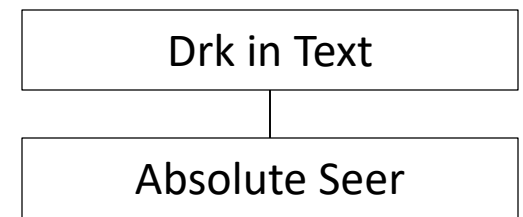
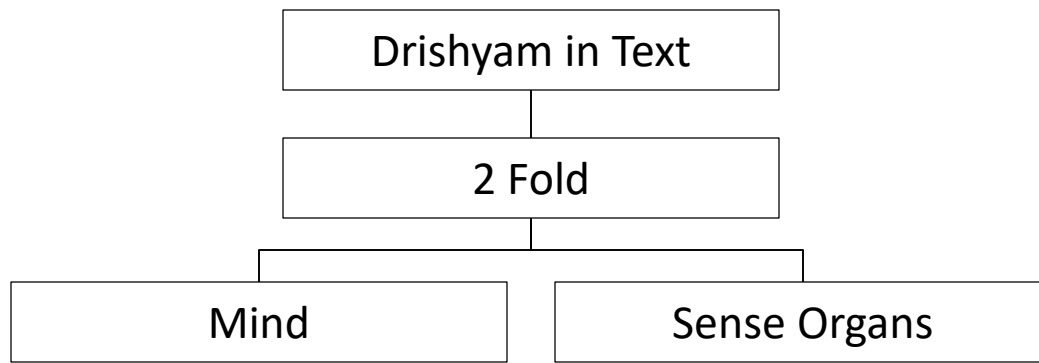
1. Written by : 3 Opinions



2. 3 Types of Seers : Verse 1 – 15

w.r.t. Seen	Seer
World	Sense Organs
Sense Organs	Mind
Mind	Consciousness

- Every Seer presupposes seen.
- World occurs only in Seen list. Therefore, Absolute seen only in Seen list Objects perceived.
- Consciousness occurs only in Seer list. Therefore, Absolute Seer.
- Therefore relative Seen / Seer = Mind + Sense Organs.



3. Formation and Function : Verse 6 – 12

a) Absolute Seer :

- Never Formed Ever is. Mind alone Object of Seer

Function of Seer :

- Illumines Mind.
- Changeless Illuminator / Eternal Illuminator.
- Illumines by Mere Presence.

b) Mind :

- Mind is dependent on the Illuminator.
- It borrows illumination from Consciousness.
- It is a changing Illuminator.
- Therefore, temporary Illuminator.
- During sleep....Mind can't function as Illuminator.

- Mind is Relative Seen / Seer.
- It is formed by borrowing Consciousness and becomes Illuminator to sense organs.

Sense Organs :

- Seen w.r.t World.
- Formation is in the same way as the mind.
- Formed by borrowing Consciousness from Mind.
- Seen from standpoint of Mind / Seer w.r.t World.

4) Cause of Samsara + Remedy :

Relative Seen + Seer :

- Mind + Sense Organs called as Ahamkara / ego.
- Absolute Consciousness called as Sakshi.

(4)	(3)	(2)	(1)
<ul style="list-style-type: none"> - World – Ever Seen - Mind – Seen and Seer - Sense Organs – Seen and Seer - Sakshi – Ever Seen 	<ul style="list-style-type: none"> - Sakshi - Sense Organs - Mind <p>} 3 Seer</p>	<ul style="list-style-type: none"> - Sakshi – Absolute. - Ahamkara – Relative. 	<ul style="list-style-type: none"> - Sakshi

Sakshi	Ahamkara
<p>1) Changeless principle :</p> <ul style="list-style-type: none"> - Ever the same. <p>2) Absolute :</p> <ul style="list-style-type: none"> - Only Seer <p>3) Infinite Principle :</p> <ul style="list-style-type: none"> - Not bound by body. <p>4) Asamsari... Akarta Abokta :</p> <ul style="list-style-type: none"> - Nitya Asamsari <p>5) All pervading... can't travel.</p>	<p>1) Changing Principle :</p> <ul style="list-style-type: none"> - Mind + Sense organs change moment to moment. <p>2) Relative :</p> <ul style="list-style-type: none"> - Sense organs w.r.t. world... Seer - Sense organs w.r.t. Mind... Seen - Mind w.r.t. Consciousness... Seen - Mind w.r.t. Sense organs.... Seer <p>3) Finite Principle :</p> <ul style="list-style-type: none"> - Bound by body. <p>4) Karta + Bogta – Samsari :</p> <ul style="list-style-type: none"> - Nitya Samsari. <p>5) Travels from Loka to Loka :</p> <ul style="list-style-type: none"> - Subject to Sanchita / Agami / Prarabda Karma. - Therefore has Punya Papam.. And have all problems of life. - Never free from problems. - Peace of Ahamkara is Gap between 2 bodies. - Can never have permanent shanti. - Jnanis + Bagwan – Avatar – Rama – Krishna – Ahamkara goes up + down

- No Physical distance between Sakshi + Ahamkara.... No Guru can physically separate them + Demonstrate.

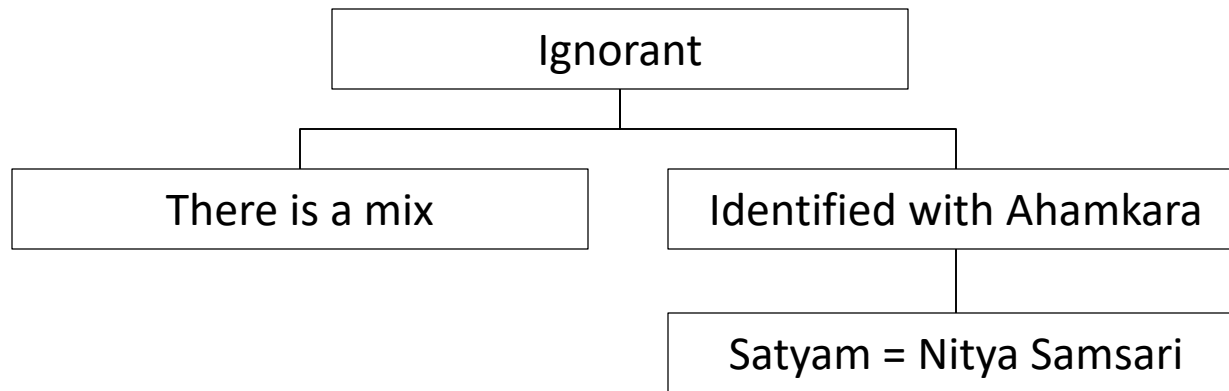
Nirvikalpa Samadhi :

- No Separation.
- Ahamkara (in dormant condition in sleep) + Sakshi together.
- Can't be separated.
- Physically inseparable.
- I – refers to Mix of 2.
- I = Sakshi + Ahamkara (Mind + Sense organs).
- Mere Sakshi can never say I ... Sakshi has no mouth.
- Mere Ahamkara can never say I ... I can't exist without Sakshi.

4) Why we suffer from Samsara?

Our Problem :

- We have not separated Ahamkara + Sakshi.
- Intellectually not understood mix ... Ignorant of composition of I
- There is self ignorance + identified with Ahamkara part as though its Real I.



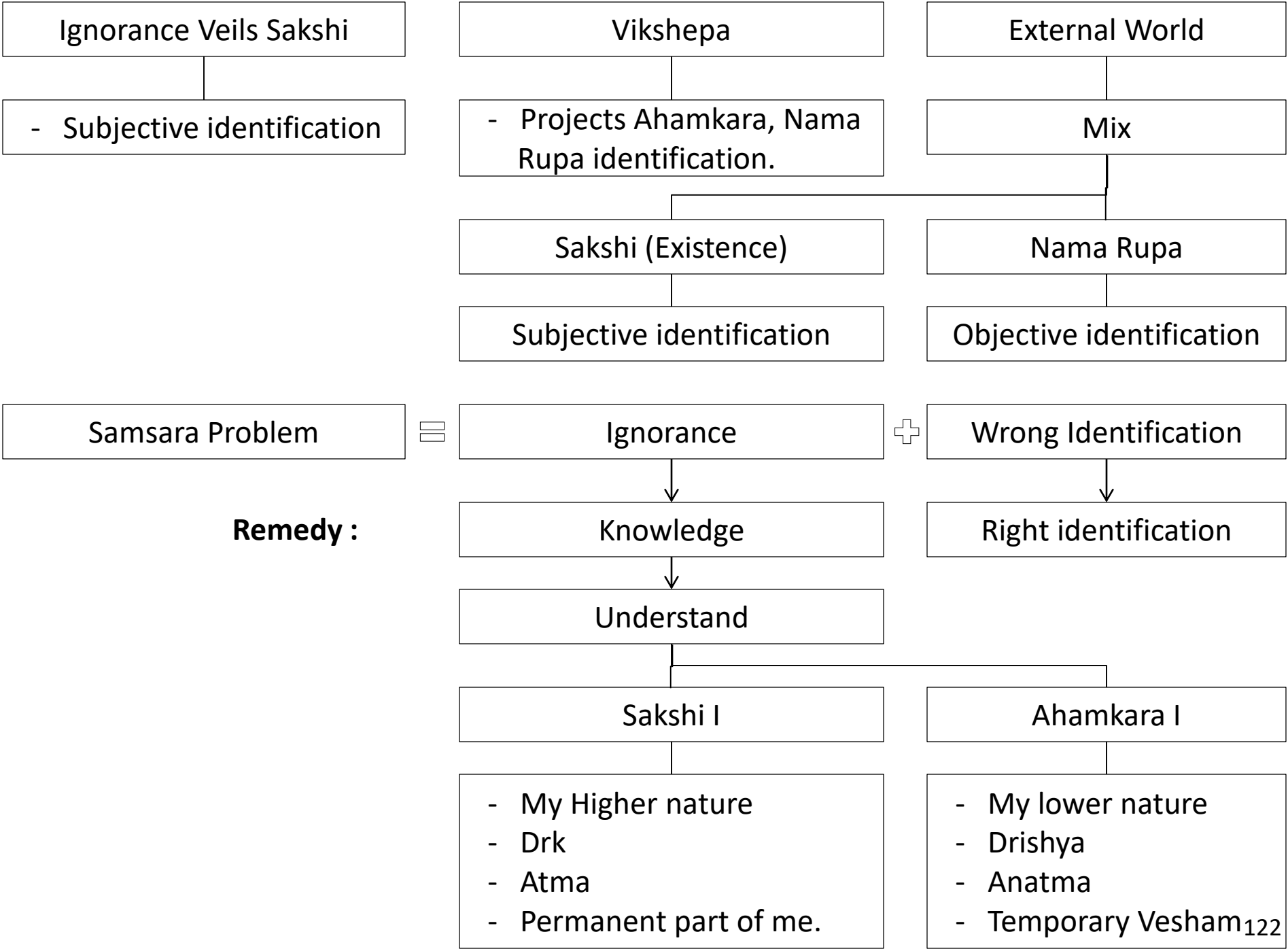
- Therefore we are ignorant and have false identification.



Ahamkara, therefore Suffering



<ul style="list-style-type: none"> - Ahamkaras struggle is unpredictable + uncontrollable setup. - Therefore upset as setup constantly changing. - Therefore ahamkara Nitya Samsari. - Cause = Ignorance 	<ul style="list-style-type: none"> - Ahankara always has to struggle with Punya – Papam and always changing. - Even if Idle with all Prarabda gone... there exists Sanchita bag... - Therefore new body.
--	---



- I don't want to claim that I am Sakshi ...

Remedy :

- Therefore, I convert Ahamkara into Vesha.....



Father / Husband

- Convert life into Drama + World into a Stage.
- Cry where Required.... And Remember Vesha.



Claim : Aham Chidananda Rupam Shivoham

Remedy :

- Claiming Sakshi -- Only Solution.
- When I claim, will I get Moksha?
- No. I understand I am Nitya Asamsari.
- Struggle for Moksha ends.
- Claiming Sakshi - is Aim of Vedanta.
- In objective level shift from Nama Rupa to Existence.
- All Existence.... Sarvam Brahman...
- Sakshi Inside + Existence outside is one + same.

= Vedanta Sravanam + Mananam - Verse 13 – 21.

Vedantic Meditation

Internal World

External World

Thoughts - Drishyam

- Antara Drishya Anuvada.
- Observe thought.
- Pay attention to Consciousness which is common in every thought.
- Pratibodha Veditam...
- In + thru all thoughts, I pay attention to Consciousness

Upanishadic words "Shabda"

- Antara Shabda Anuvada.
- Dwelling on Consciousness more and seeing features.
- All pervading / Ekam / Nirvikalpa / Akhandam / Satchit Ananda.
- Upanishad words.

Absorbition in the Pure Consciousness Mind

- Antara Nirvikalpa Samadhi.
- Attention on Consciousness not on thoughts.

Existence in Objects

- Observe any object in world.
- Pay attention to existence in every object / women / table / man.
- They all exist / is.
- Pay attention to common factor of existence.

Pure Existence Shabda

- Dwelling on different feature of existence.
- Asangoham / Nitya Shuddha.
- Existence Mind = Dwell on existence / negate object.

Absorbition in Pure Existence

Benefit :

- Knowledge gets Registered.
- After Nidhidhyasanam Jeevan Mukti + Videha Mukti.

Verse 32 – 36 :

Summary of Teaching :

- Ahamkara divides into 2, from another angle.

Ahamkara Definition :

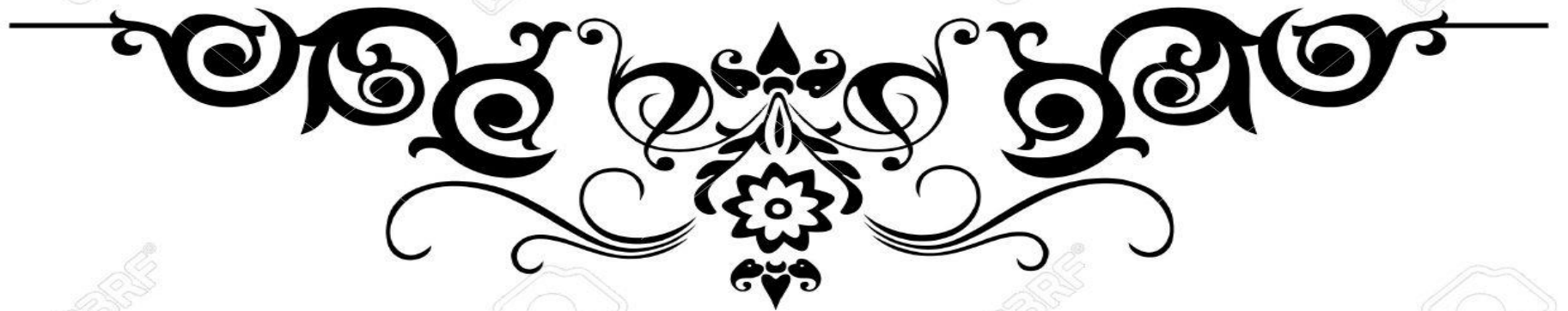
- Relative Seen - Seer is Sense Organs.
- Relative Seen - Seer is Mind.

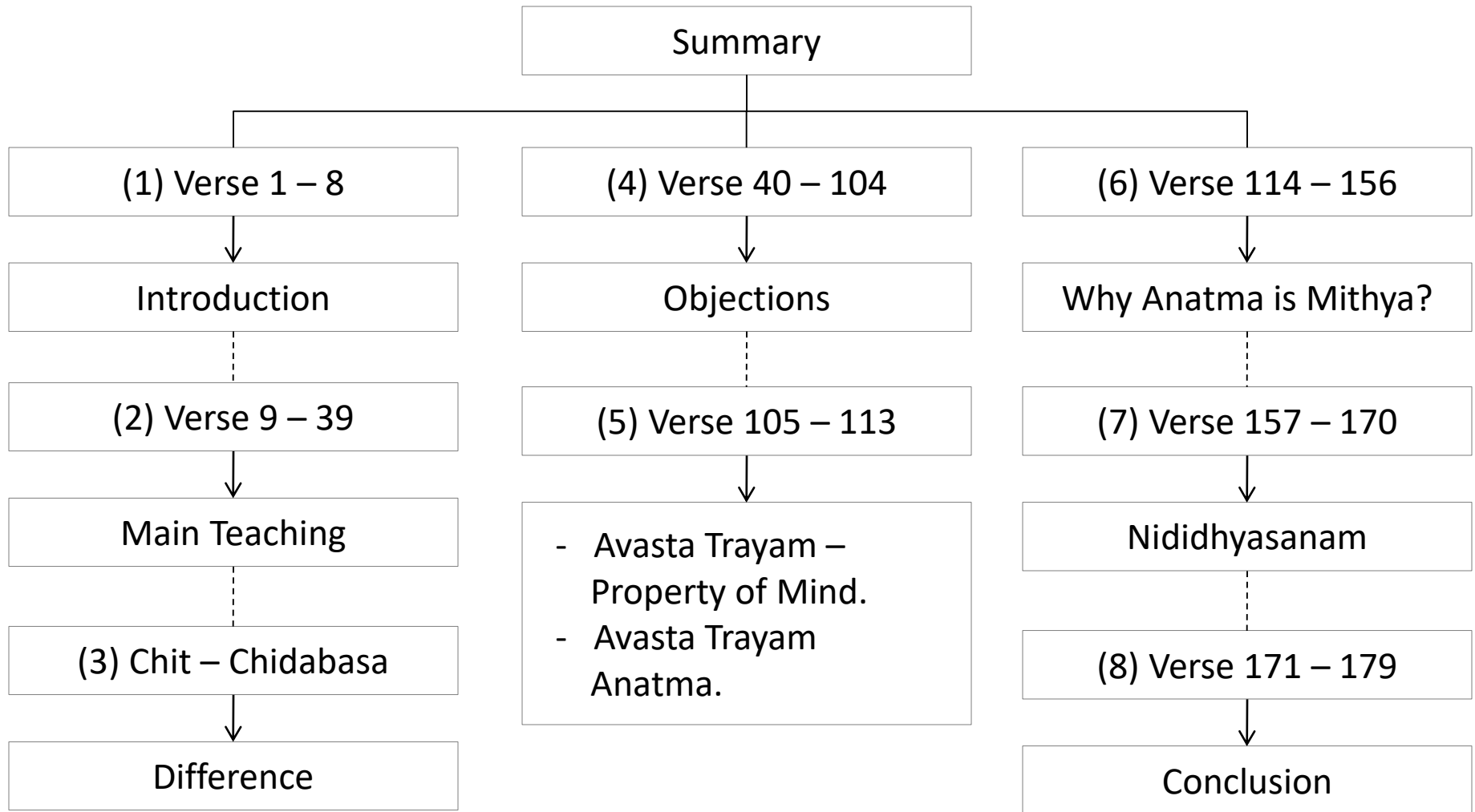
Sense Organs + Mind	Ahamkara in Waking	
<ul style="list-style-type: none">- Obtaining in Dream- Pratibasika Jeeva- Swapna Ahamkara	<ul style="list-style-type: none">- Jagrat Ahamkara- Sense organs + mind in Jagrat Avasta.- Vyavaharika Jiva	<ul style="list-style-type: none">- Beyond 3 States- Beyond Body, Mind, Sense organs.- Paramartika Jiva

- Sakshi in all Avasthas.... is Paramarthika Jeeva = Nantha Pragyam.
- Don't identify with Pratibasika Jeeva = Mithya / Samsara.
- Don't identify with Vyavaharika Jeeva = Mithya / Samsara.
- Identify with Paramartika Jeeva = Aham Paramartika Jeeva Brahma Asmi.
- Mithya – Pratibasika Jeeva = Bubble = Unreal / dependent on Water.
- Mithya – Vyavaharika Jeeva = Wave = Unreal / dependent on Water.
- Satyam – Paramartika Jeeva = Water = Real / Independent = Aham Brahmasmi.
- Drisya = Pratibasika + Vyavaharika Jeeva.
- Drk = Paramartika Jeeva.



SRUTI SARA SAMUDHARANAM





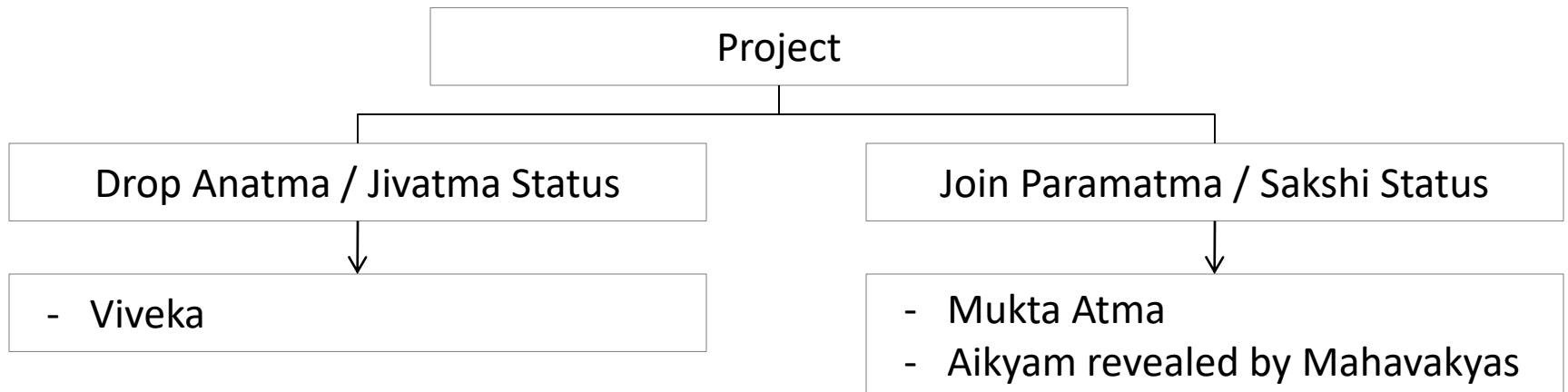
SRUTI SARA SAMUDDARANAM

1) Introduction : Verse 1 – 8

- Guru to Sishya “Your Nature is Moksha”.
- Main obstacle :
Ahamkara + Mamakara (Both Thoughts).
- Anatma in which we have Aham / Mama.
Possession / Profession / Family / Body / Mind.

2) Verse 9 – 39 :

Main Teaching :



- Sharira Trayam = Anatma.
- Learn to say mind is impure.

3) Chit / Chidabasa :

Chit	Chidabasa
<ul style="list-style-type: none">- Sakshi I- Blesses mind with Chidabasa- I Am↓ ↓Consciousness Existence- Observer- Origination and Resolution ground of Ahamkara.- Has no Sambanda – Connection.- Lends Chidabasa.	<ul style="list-style-type: none">- I thought – continuous.- Reflection.- Insentient mind becomes sentient.- Ahamkara is property of mind not myself.- Ahamkara comes in Jagrat and Svapna.- Sushupti : Mind / Ahamkara resolves into Atma.- All problems belong to Ahamkara – Chaya.- Aham has connection to mind and through mind to entire Anatma.

4) Verse 40 – 104 :

- Objections.
- Vidhi / Guna / Sthuti / Viaprita.

Objections to Mahavakyam :

a) Vidhi :

- **Question :**
By meditation can one become one with Paramatma.
- **Answer :**
It will become Karma Phalam Anityam.

b) Guna

c) Stuti :

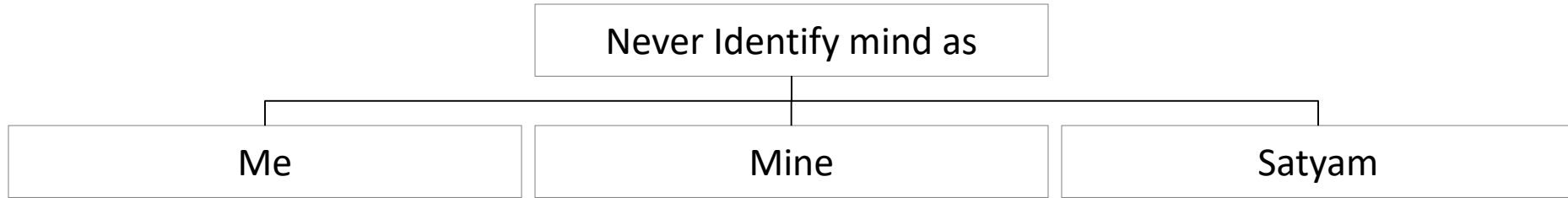
- **Question :**
Figurative expression.
- **Answer :**
Primary meaning fits. Don't take secondary meaning.
If not fact, can't give liberation.

d) Viparita :

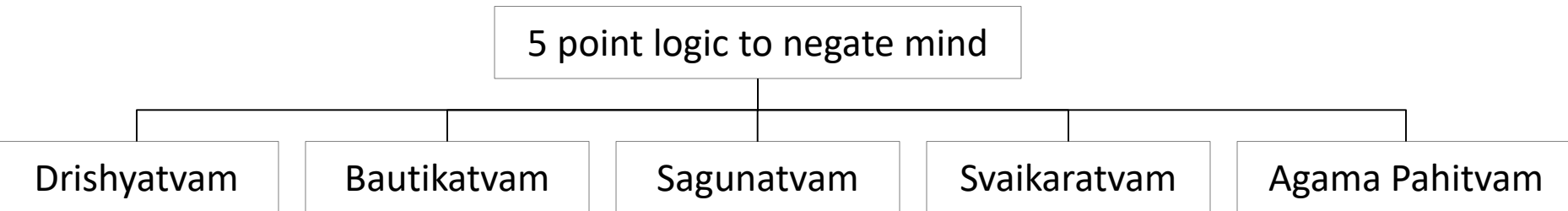
- **Question :**
Jivatma = Samsari, Jivatma = Paramatma. Therefore Paramatma = Samsari.
- **Answer :**
No benefit of study.
- Totaka establishes Vastu vada.

5) Verse 105 – 113 :

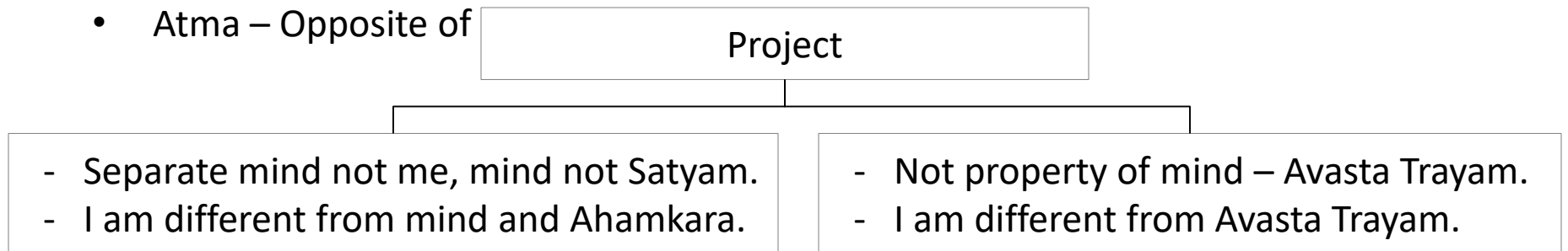
- Avastha Trayam – property of mind.
- Avasta Trayam Anatma.



- Mind also part of created world.
- Use mind to claim – I am Sakshi Paramatma.



- Once I separate Atma from mind, I can claim I am Sakshi and Moksha. (Absolute Freedom).
- Atma – Opposite of



- Then claim I am Avasta Traya Sakshi and become one with Brahman.

6) Verse 114 – 156 :

- Why Anatma is Mithya?
- Mithya = Nonsubstantial, has no existence of its own.
- Universe, Body / Mind / Sense organs – Anatma – Nonsubstantial name and form.
- Borrow existence and consciousness from Brahman / I the observer.

World like	Oberver / Sakshi
<ul style="list-style-type: none"> - Pot - Nama Rupa - Karyam 	<ul style="list-style-type: none"> - Like clay - Cause - Substance - Karanam <p>Taittiriya Upanishad :</p> <ul style="list-style-type: none"> - Yato va imani butani.... [3 – 1 – 2] <p>Chandogya Upanishad :</p> <ul style="list-style-type: none"> - Sad Eva soumya.... [6 – 2 – 1]

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [3 – 1 – 2]

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiam;
Taddhaika ahurasadevedamagra asidekamevadvitiam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

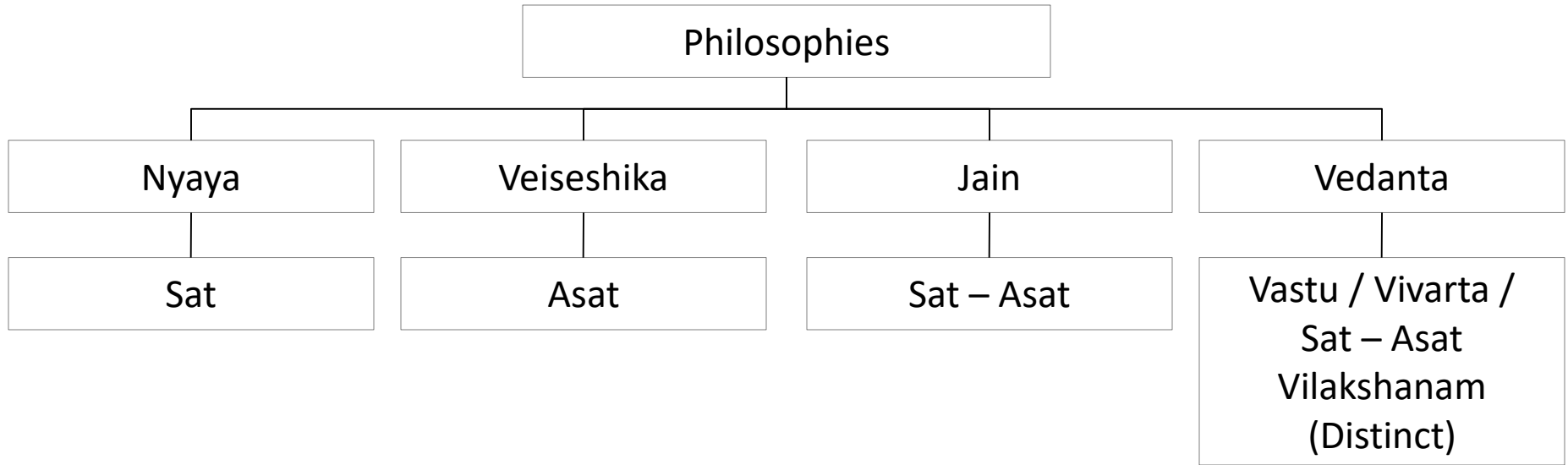
World	Observer – Sakshi
<ul style="list-style-type: none">- Mithya like dream. Experience	Lends existence to : <ul style="list-style-type: none">- Waker – Vishwa- Dream – Teijasa- Sleeper - Pragya

Chandogya Upanishad :

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ५

*Yatha somyaikena lohamanina sarvam lohamayam vijnatam
syadvacarambhanam vikaro namadheyam lohamityeva satyam ॥ 5 ॥*

O Somya, it is like this : By knowing a single lump of gold you know all objects made of gold. All changes are mere words, in name only. But gold is the reality. [6 – 1 – 5]



7) Verse 157 – 170 :

Nididhyasanam :

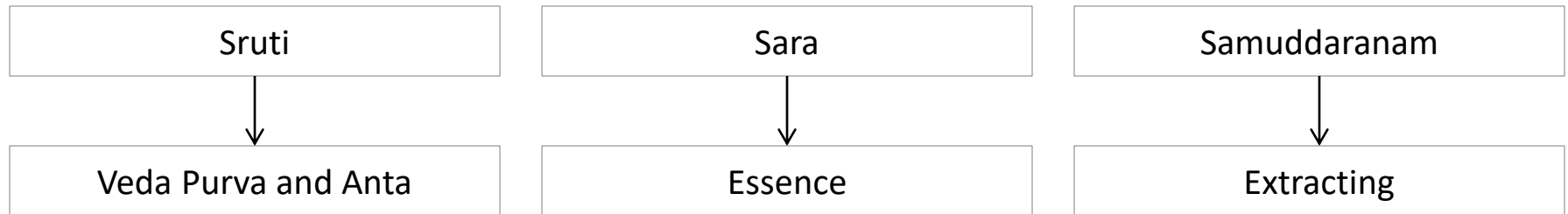
- Drop 3 fold misconceptions (Jiva , Samsari, Sadhaka)
- I am siddha – Nitya Mukta – ever free.
- Changing from Δ to Binary format is important step before hearing Mahavakya.

8) Verse 171 – 179 :

- Conclusion – Aham Satyam, Jagan Mitya.
Jivo Brahmaiva Na Para.

Introduction :

- Test written by Totakacharya one of the direct disciples of Shankaracharya, committed to Seva.
- Totaka Ashtam, 8 Verses in praise of Shankara.
- 179 Verses, Totaka metre.
- 1st Acharya of Jyotir Mattam near Badrinath.



- Tadwa Deepika – by Satchitananda Yogi, good commentary on this text.
- Guru – Sishya Dialogue on Jivatma / Paramatma Aikyam.

Essence :

- Brahma Satyam, Jagan Mithya, Jeevo Braheiva Na Paraha.
- I am observer, consciousness, Chaitanyam, higher order of reality.
- I experience Body, Mind, World, Lower order or reality.

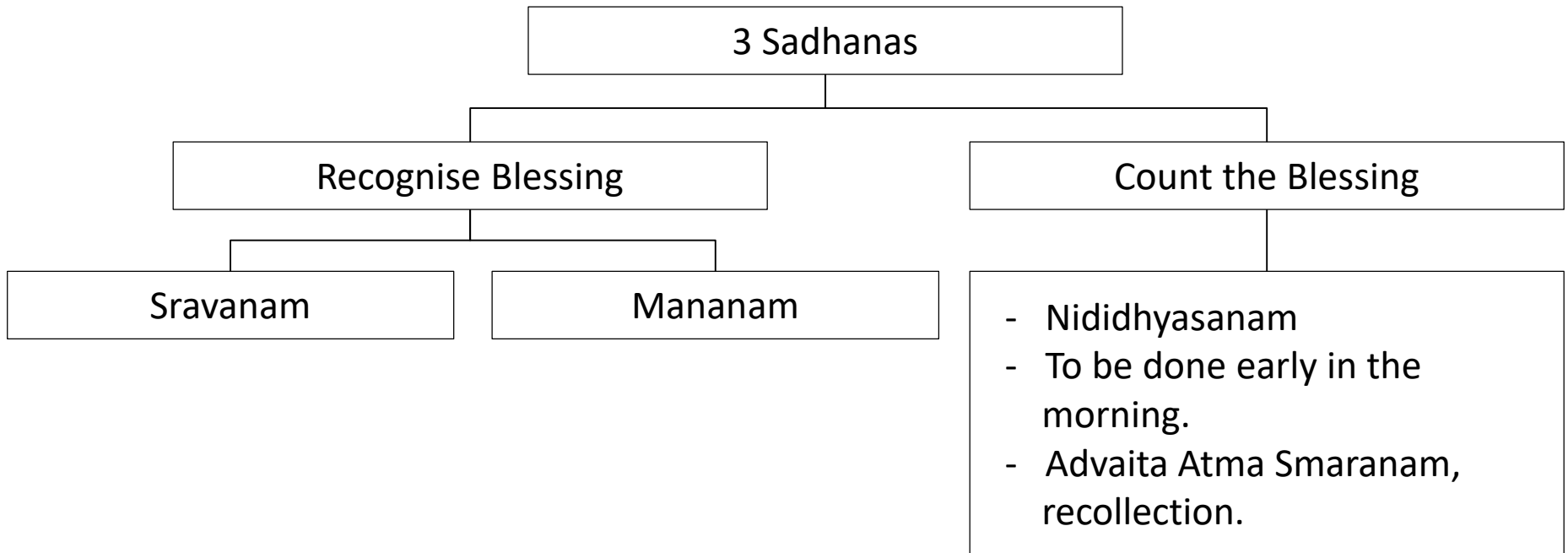


PRATAH SMARANAM



Introduction :

- Count your blessings to get impact of our problems reduced.
- **One core blessing in all of us :**
Our core essential nature that is wonderful irrespective of our problems, our conditions of the body, called Atma Tatvam.
- Atma Tatvam is ever free, ever stable, ever safe, ever full, ever beautiful, we all have is the greatest blessing.
- We can count this blessing, enjoy the Shanti and accomplish anything we want in life.





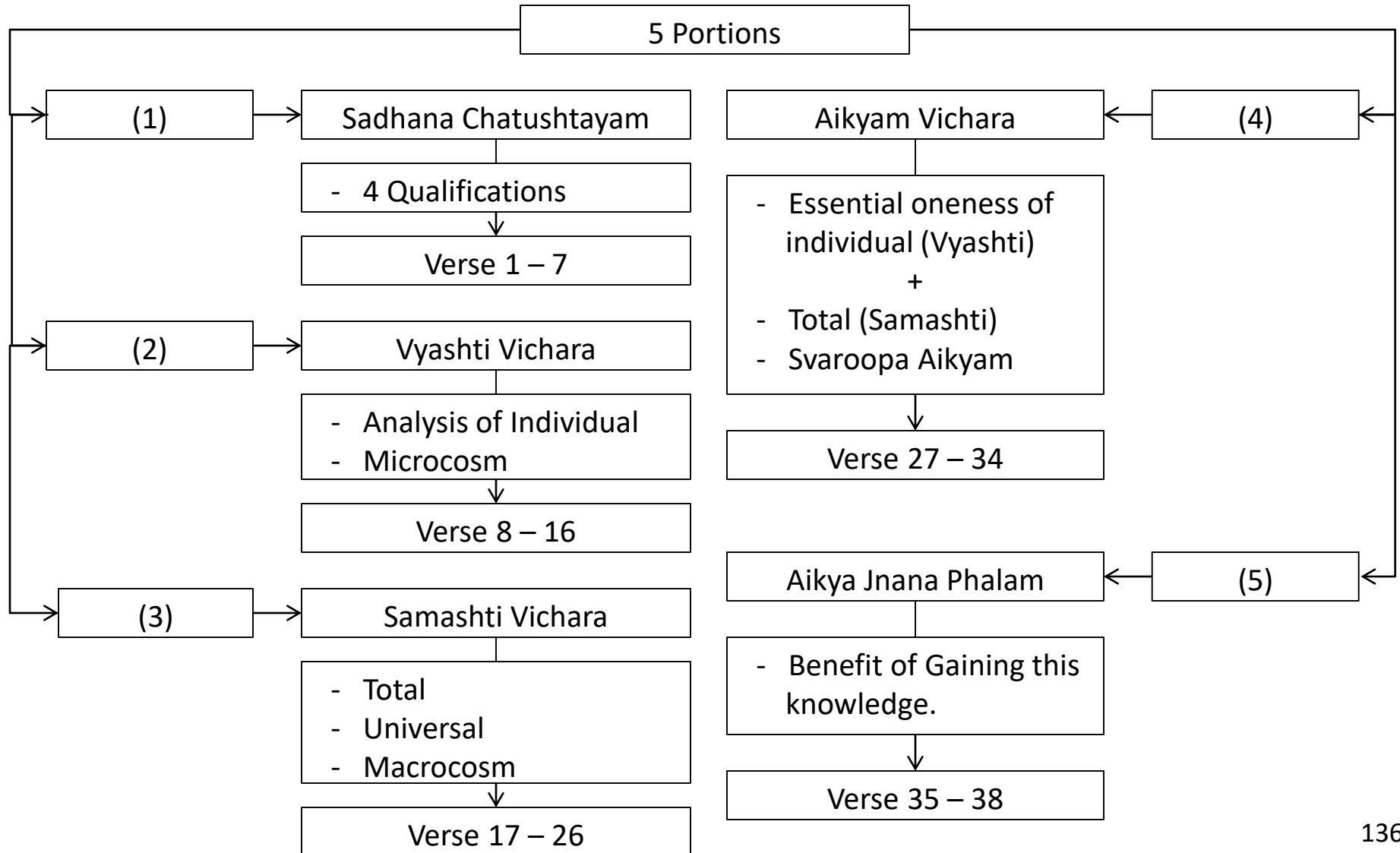
TATTVA BODHA



TATTVA BODHA

SUMMARY

1. It gives Essence of all Upanishads.



Topic 1 :

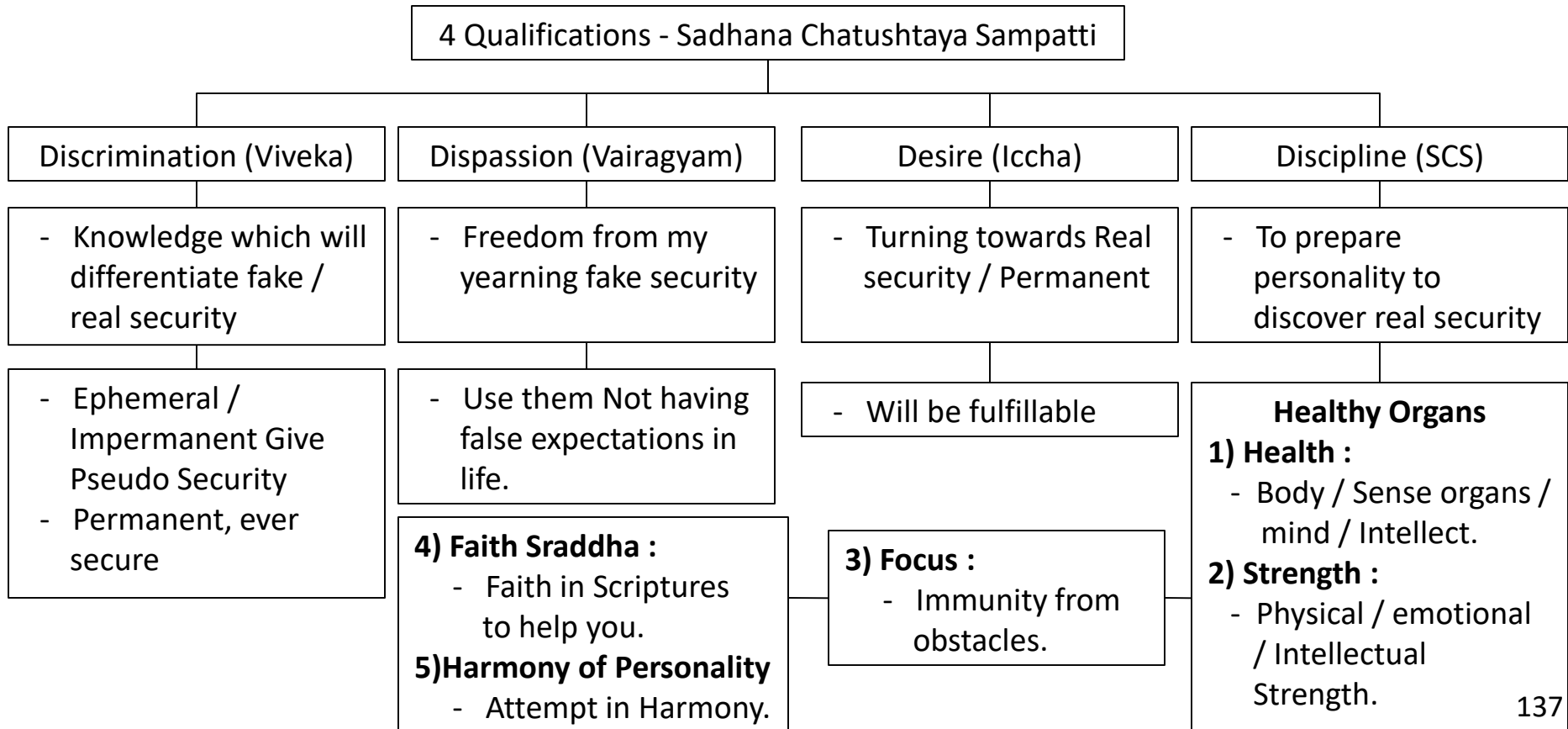
Sadhana Chatushtayam :

एतत् साधनचतुष्टयम् ।
ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति ।

*Etat sādhanacatustayam |
Tatastattvavivekasyādhikārino bhavanti |*

This is the four-fold qualification Thereafter, they become fit for the enquiry into the Truth. [Verse 7]

- Spiritual seeker must have 4 qualifications to derive complete Benefit of Vedantic Study.



- My Jnanam / Emotion / intellect should be in Harmony.
- Sampathi = Wealth 4 in Abundance = Adhikari.
- How to Aquire these 4 qualifications?
- If you faith in 4 qualifications go to Bhagawad Geetha....

Topic 2 :

Vyashti Vichara : Analysis of individual – Micro Cosm

- Tattva Vivekaha Kaha?

तत्त्वविवेकः कः ?
आत्मा सत्यं तदन्यत् सर्व मिथ्येति ।

Tattavivekaḥ kah?
Ātmā satyam tadanyat sarvam mithyeti |

What is enquiry into the Truth? it is the firm conviction that the Self is real and all, other than That, is Unreal. [Verse 8]

- Satchit Ananda Rupam... Svatmanam Vijaneyat.

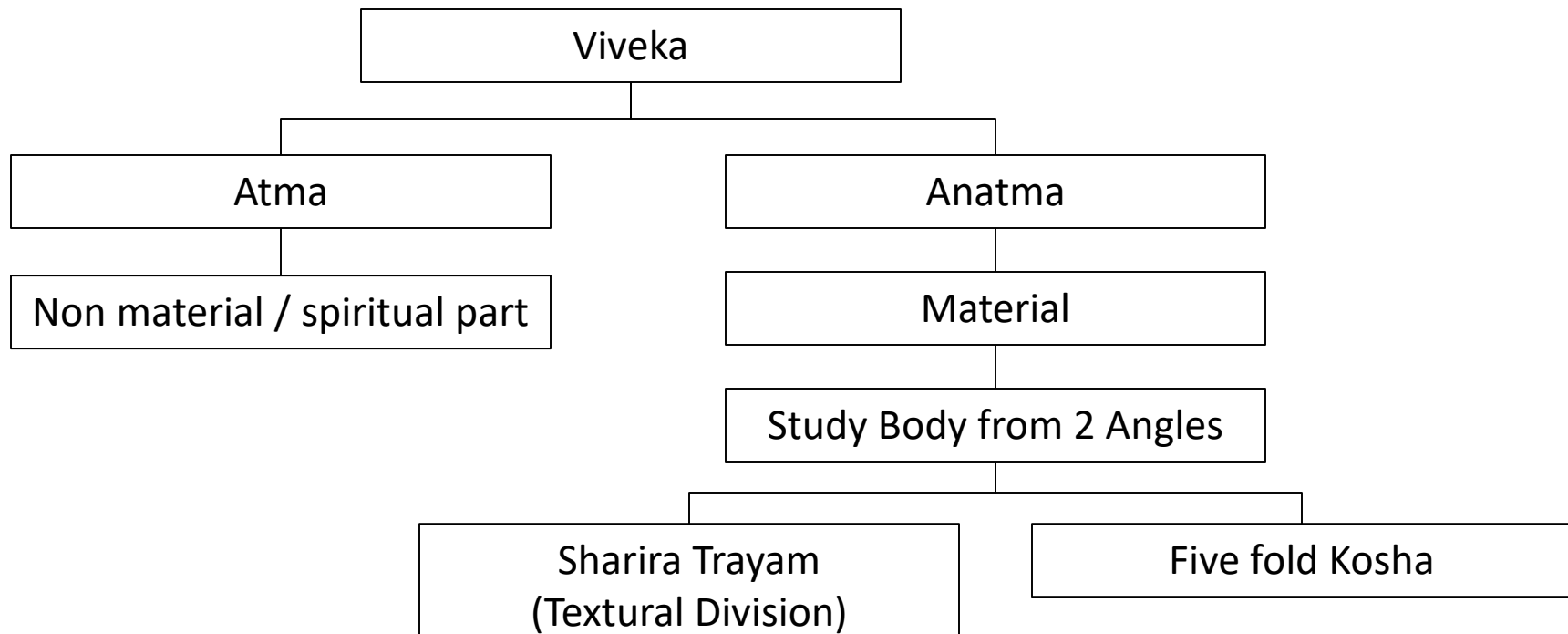
एवं सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात् ।

Evam saccidānandasvarūpam svātmānam vijānīyāt |

Thus one should know oneself to be of the nature of Existence - Consciousness - Bliss. [Verse 9]

- Every individual is mixture of 2 parts / 2 Units.

Visible	Invisible
Gross	Subtle
- Visible Fan	<ul style="list-style-type: none"> - Taken for Granted - Invisible Electricity - Realise when current goes... generally don't count because its not visible.



Sharira Trayam (Textural Division) :

- Texture of personality / matter.
- Physical Body = Gross handleable – fine.
- Subtle body = Subtler / invisible / non handleable – Finer.
- Karana – finest / subtlest.

Five fold Kosha :

- 5 fold functional division.
 1. Anatomical part of Body – Visible.
 2. Physiological part of body deals with functions health digestion / respiration / Blood Pressure – normal – Invisible.
 3. Emotional personality.... Not by blood test.
 4. Rational personality... (intellectual).
 5. Hidden personality.... We don't know....
- I feel Ashamed to tell.
- Unconscious / subconscious / blabber in coma.

- Brain dementia... pious using foul language.
 - Process of regression.
 - Hidden anger / emotions.
 - Innermost layer.
- Both material portion... subject to changes.
- Body / Physiological / emotion / intellectual / hidden personality changes.

Atma :

- Nonmaterial / spiritual part.... Atma... other than 5 fold kosha – changing.
- Consciousness / Spirit / Non – changing.

Nature :

1. Not part / property / product of Body / mind.
2. Independent principle, pervades body – makes body alive – Electricity makes Fan rotate / come alive.
3. Consciousness independent, not limited by boundaries of body. Electricity extends beyond fan.
4. After material body falls – Consciousness / Atma Tatvam survives.
After removing fan... electricity continues...
5. Surviving Consciousness is not contactable / Recognisable not because it is non-existent but because there is no medium for its expression – Expressions end, Transactions end, without body.

- Consciousness can express only through Body medium. In absence of medium, expressions + transactions end but existence of Consciousness principle doesn't end.
- This Atma is same in all bodies.
- Bodies / minds / intellects differ... but Atma is one.
- Radio / Fan / Tv / gadgets different... enlivening electricity is same between different gadgets – Expression are different.

Expressions of Electric Energy :

Radio - Sound	}	All backed by same electricity
Fan - Mechanical		
Mike - Amplifies voice		

- Similarly Atma is one.. Its expressions are different.
- Because of its Nature, Atma is called Sat – chit – Ananda.
- **Chit** : Non Material Consciousness.
- **Sat** : Eternal Consciousness.
- **Ananda** : Poornam Consciousness.

- Aim of individual.
- Reduce importance given to Anatma. Importance should be gradually shifted to Atma.
- I should learn to own up Atma part – Real – Permanent. Nature rather than Aging / Temp / Falling sick / dying / dead / putrefying body.
- Instead of claiming bundle of decaying matter as yourself, learn to claim eternal Atma as yourself.
- Shift is one of Sadhanas of spiritual student. Use the body but don't claim it as yourself.
- Use it as instrument.
- If you claim it as yourself, there will be fear of old Age / fear of death will constantly haunt you.

3rd Topic :

Samashti Vichara :

- Samashti vichara – Analysis of Cosmos.

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः ।

Atha caturvimsatitattvotpattiprakāram vaksyāmah |

Now we shall explain the evolution of the twenty four factors. [Verse 17]

- Till page 84 Aikyam Sambhuta.

एवं पिण्डब्रह्माण्डयोरैक्यं संभूतम् ।

Evam pindabrahmāndayoraikyam sambhūtam |

Thus, there is identity between the microcosm and the macrocosm. [Verse 26]

- Universe was never created by anyone.
- Nobody can create universe because of scientific law. Matter can't be created / destroyed.

Creation :

- Most unscientific word to Vedantin because nothing is created.
- Creation was always there.
- Creation was never there in this particular form.
- Tree was existent before in the form of seed.
- Similarly Universe existed in seed form called "Maya".
- Creation = Potential Universe coming to Manifestation.
- Not creation – Manifestation.
- Butter existed in Milk already, no lady produces or creates butter.
- Here effort : To bring out Unmanifest butter by extraction & making it available & tangible.
- If the lady is going to create butter, should be able to create, mixi, water etc.,
- Can't create butter by imagination.
- What is there, you bring to creation.
- Maya = Bringing into creation in 4 stages.

1) Sukshma Bootha Abibvyakti :

- Manifestation of 5 subtle elements.

2) Sukshma Bautika / Shariram Srishti.

- Creation of all subtle Bodies....
- Combinations of Sukshama Bootam.
- 5 Subtle elements combine in certain proportions and you get subtle bodies.
- Subtle water + subtle air... create subtle prana / Manah / Sharira Srishti.

3) Sthula Buta Srishti :

- Evolution of gross elements.
- Water / Air /

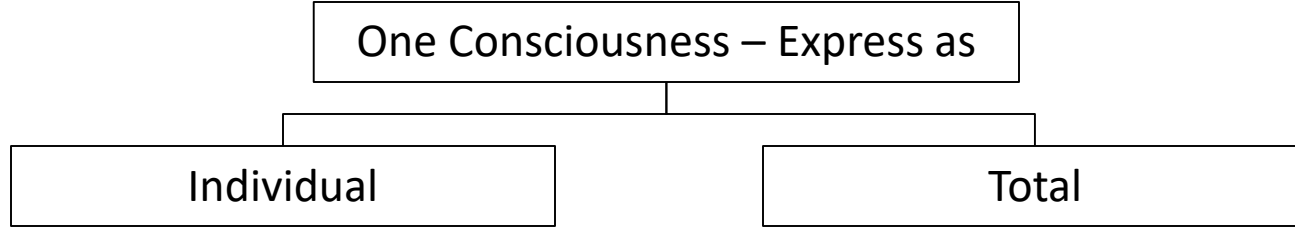
4) Sthula Bautika / Sharira Srishti :

- Creation of physical body.
- Subtle element – subtle elemental gross (Bodies).
- Gross Elements to Gross elementals (Bodies).
- Individual - Sthula / Sukshma / Karana Shariram.
- Cosmos (total) – Sthula / Sukshma / Karana Prapancha.
- 3 levels – all material in Nature.

4th Topic :

Aikya Vichara : Most important

- One Consciousness which is eternal / formless / all pervading alone expresses through both individual + total .



स्थूलशरीराभिमानि जीवनामकं ब्रह्मप्रतिबिम्बं भवति ।
स एव जीवः प्रकृत्या स्वस्मात् ईश्वरं भिन्नत्वेन जानाति ।
अविद्योपाधिः सन् आत्मा जीव इत्युच्यते ।
मायोपाधिः सन् ईश्वर इत्युच्यते ।
एवम् उपाधिभेदात् जीवेश्वरभेददृष्टिः यावत् पर्यन्तं तिष्ठति
तावत् पर्यन्तं जन्ममरणारूपसंसारो न निवर्तते ।
तस्मात्कारणात् न जीवेश्वरयोर्भेदबुद्धिः स्वीकार्या ।

Sthūlaśarīrābhīmāni jīvanāmakam brahmapratibimbam bhavati |
Sa eva jīvaḥ prakṛtyā svasmāt īśvaram bhinnatvena jānāti |
Avidyopādhīḥ san ātmā jīva ityucyate |
Māyopādhīḥ san īśvara ityucyate |
Evam upādhibhedāt jīveśvarabhedadrstiḥ yāvat paryantam tiṣṭhati
tāvatparyantam janma- maranādirūpasamsāro na nivartate |
Tasmāt kāranāt na jīveśvarayorbhedabuddhiḥ svikāryā |

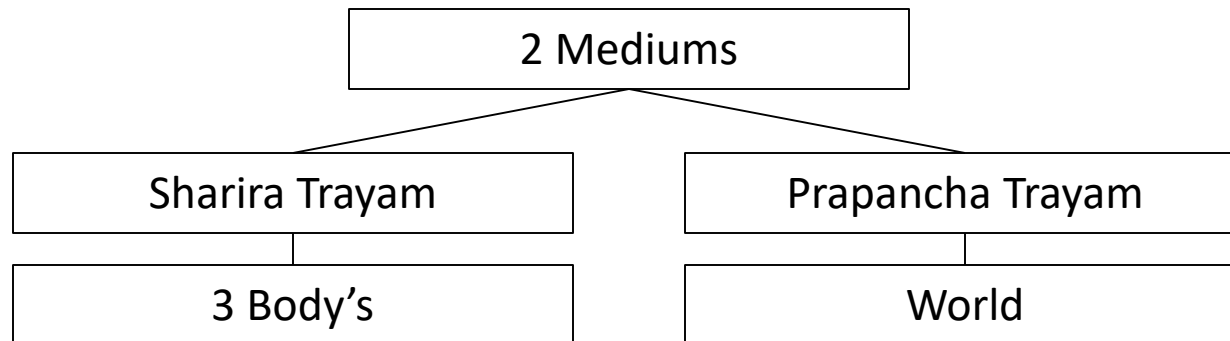
The reflection of Brahman, which identifies itself with the gross body is called the jiva. This Jiva by nature, takes Isvara to be different from himself or herself. The Self conditioned by ignorance (Maya) is called Isvara. So long as the notion that the Jiva and Isvara are different remains, which is due to the difference in the conditioning, till then, there is no redemption from samsara which is of the form of repeated birth, death etc. Due to that reason, the notion that the Jiva is different from Isvara should not be accepted. [Verse 27 to 31]

इति चेन्न। स्थूलसूक्ष्मशरीराभिमानी त्वंपदवाच्यार्थः।
 उपाधिविनिर्मुक्तं समाधिदशासंपन्नं शुद्धं चैतन्यं त्वंपदलक्ष्यार्थः।
 एवं सर्वज्ञत्वादिविशिष्ट ईश्वरः तत्पदवाच्यार्थः।
 उपाधिशून्यं शुद्धचैतन्यं तत्पदलक्ष्यार्थः।
 एवं च जीवेश्वरयोः चैतन्यरूपेणाऽभेदे बाधकाभावः।

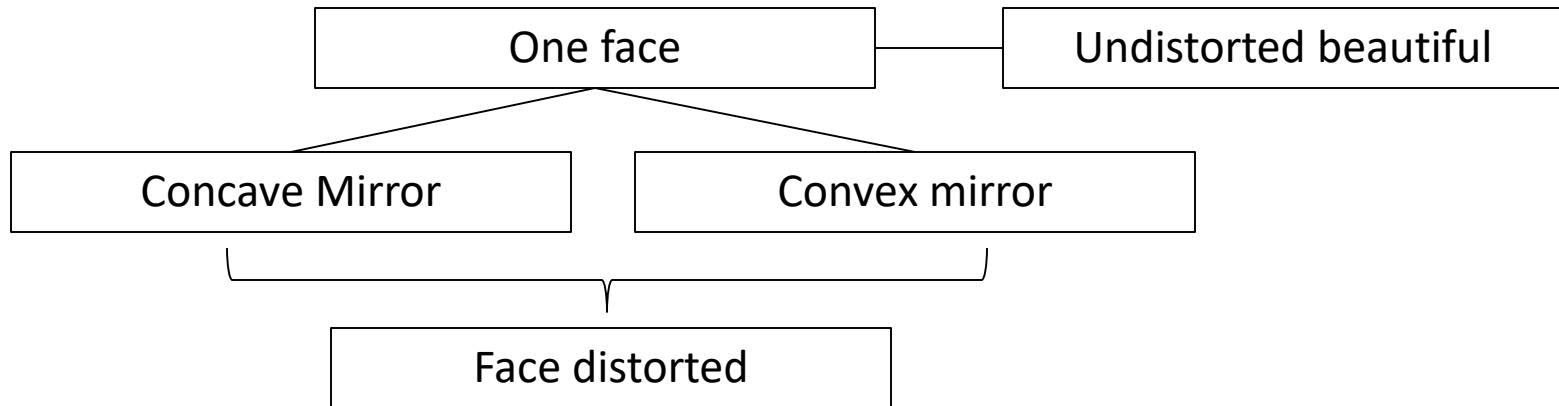
Iti cenna | Sthūlasūkṣmaśarīrābhīmānī tvam- padavācyārthah |
Upādhivinirmuktam samādhidaśā- sampannam śuddham caitanyam tvampadalakṣyārthah |
Evaṁ sarvajñatvādiviśiṣṭa īśvarah tatpadavācyārthah |
Upādhīśūnyam śuddhacaitanyam tatpadalakṣyārthah |
Evaṁ ca jīveśvarayoh caitanyarūpenā bhede bādhakābhāvaḥ |

If there is such a doubt, no (it is not so). That literal meaning of the word "thou" is the one identified with the gross and subtle bodies. The implied meaning of the word "thou" is pure awareness which is free from all conditionings and which is appreciated in the state of samadhi. So also the literal meaning of the word "That" is Isvara having omniscience etc. The implied meaning of the word "That" is the pure awareness, free from all conditionings. Thus there is no contradiction regarding the identity between the Jiva and Isvara from the standpoint of awareness. [Verse 33 & 34]

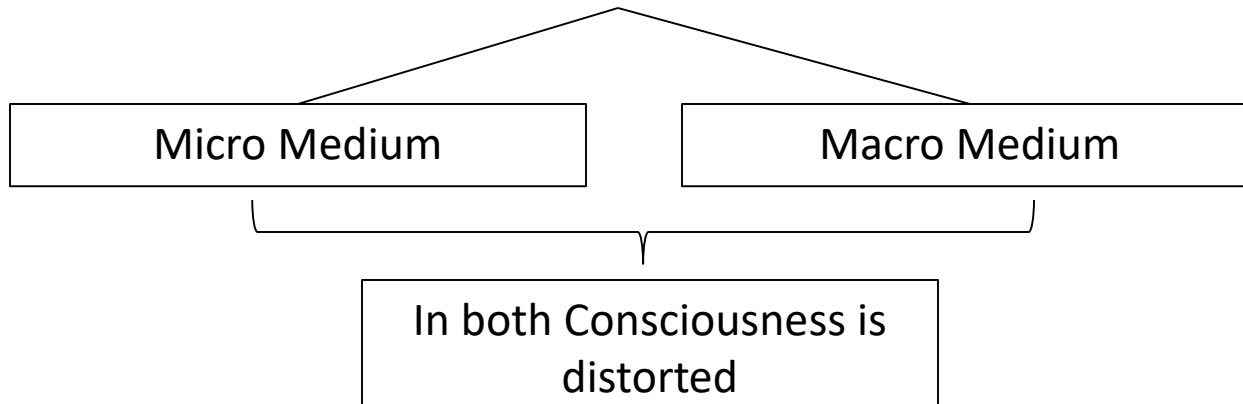
- Atma is one – it is of nature of Consciousness. It is without any property.
- No sound, form, taste, color (all belongs to matter).
- Non material spiritual without any attribute. It is all pervadingly present... my real nature.
- **Now we have 2 Mediums :**



- Consciousness manifests – expresses through 2 matter media.



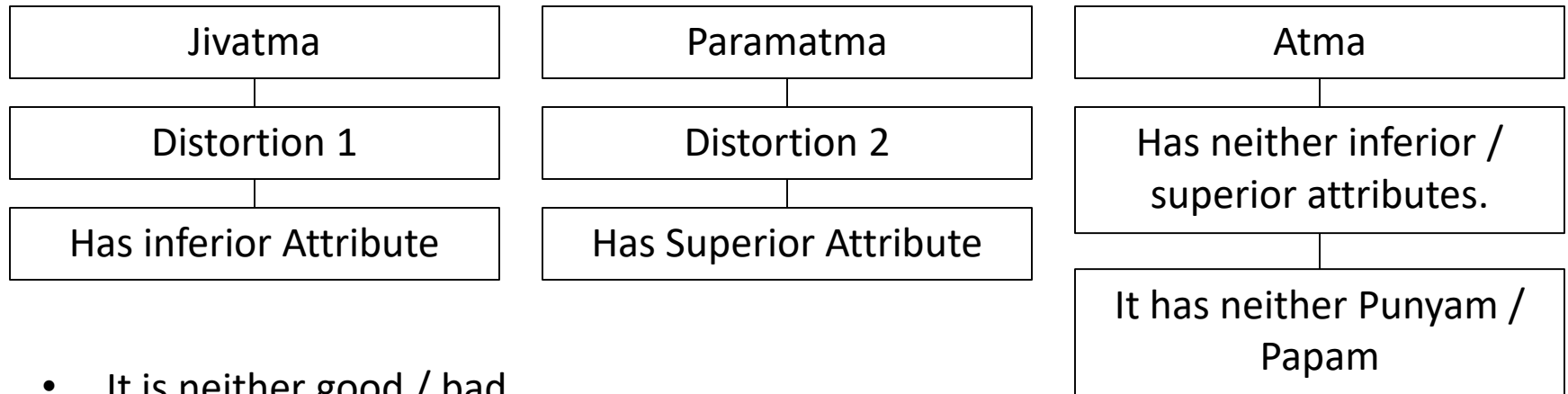
- Consciousness expresses through.



Individual Medium :

- Because of Distortion, Consciousness – gets inferior attributes.
- Alpagyaha / Alpashaktiman.
- Distorted Atma with inferior attributes is called Jivatma.
- Same atma expressing through macro medium, Universal intelligence, which maintains orderliness of universe, planetary motion, gravitational force, all laws maintained through consciousness manifesting through macro medium.

- Superior distortion / Superior Attributes.
- Distorted Atma with superior attributes is Paramatma.



- It is neither good / bad.
- Understanding, I am Original Consciousness free from all limitations and distortions which belong to temporary body.
- Remove mirror No. 1 Distortion No. 1 disappears.
- Remove mirror No 2..... Distortion No. 2 disappears. And distorted face you don't face.
- Undistorted face you don't see because original face is never objectifiable. – Tragedy.
- Original eyes – never see in life. That undistorted Atma I am.
- This knowledge is called “Aham Brahma Asmi.”
- All problems belong to medium. I am Atma – Problem free.
- Aikya Vichara / Mahavakya Vichara – this wisdom is given by “Tat Tvam Asi”.
- That Paramatma and you Jivatma are essentially one if you look at without distorting medium.

5th Topic :

Aikya Jnana Phalam :

- Benefits of knowledge

एवं च वेदान्तवाक्यैः सद्गुरूपदेशेन च सर्वेष्वपि भूतेषु
येषां ब्रह्मबुद्धिरुत्पन्ना ते जीवन्मुक्ताः इत्यर्थः ।

*Evam ca vedāntvākyaiḥ sadgurūpadeśena ca sarvesvapi bhūtesu
yesām brahmbuddhirutpannā te jīvanmuktāḥ ityarthah |*

Thus by the words of Vedanta and the teachings of the Satguru those in whom the vision of the Truth is born in all beings, are liberated while living (Jivanmuktah). [Verse 35]

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति ।
तरति शोकमात्मवित् इति श्रुतेः ।
तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा ।
ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशयः । इति स्मृतेश्च ।

*Tathā cātmavitsamsāram tīrtvā brahmānanda-
mihaiva prāpnoti | Tarati śokamātmavit iti śruteḥ |
Tanum tyajatu vā kāśyām śvapacasya grhe 'tha vā |
Jñānasamprāptisamaye mukto 'sau vigatāśayah |
Iti smrteśca |*

Thus the knower of the Self, having crossed samsara, attains supreme Bliss here itself The Sruti affirms - the knower of the Self goes beyond all sorrow Let the wise man cast off his body in Kasi in the house of a dog-eater (it is immaterial because) at the time of gaining knowledge (itself) he is liberated, being freed from all the results of his actions. So assert the Smrtis too. [Verse 38.4]

- Jeevan Mukti & Videha Mukti

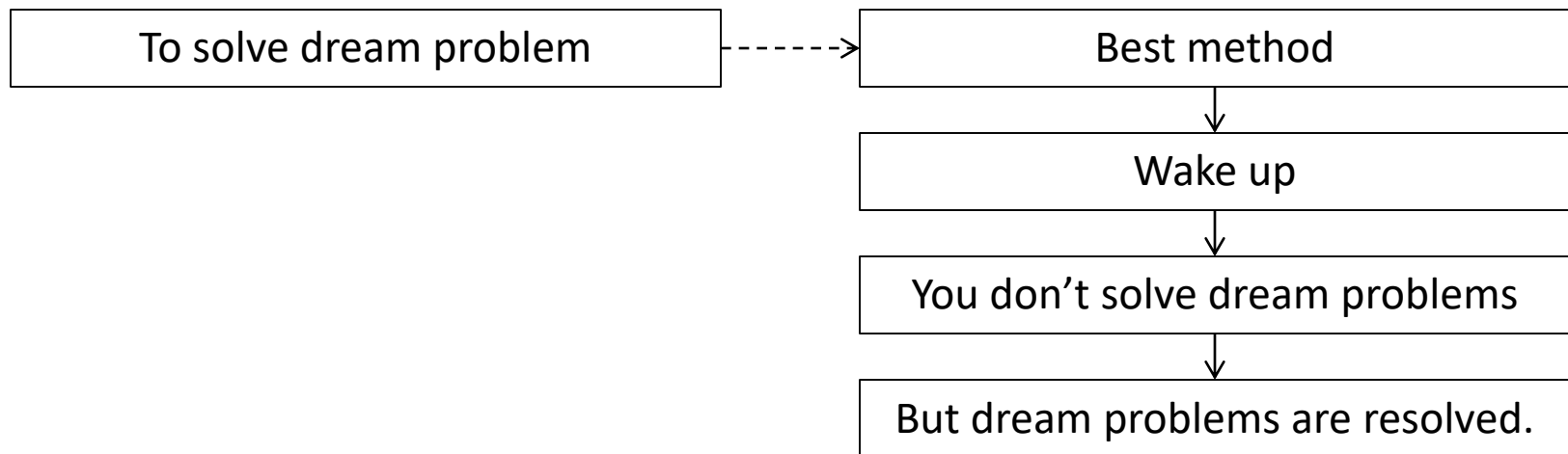


5 fold Benefits.

- Jingyasa Nivritti / Vidyananda Prapati
 - Karpanya Nivritti / Baya Niviriti
 - Dakshata Prapti
- } Direct benefit. Fear of mortality goes away.
- Body is only Medium I use.
 - Death of body not my death.
 - Death of transaction not my end.
 - Phone dead... speaker behind phone not dead. Can't talk behind phone.
 - Phone no. 5 gone.... In coma / Semi Consciousness.
 - Permanently gone.... Applied new phone = punar Janma.
 - Keep changing phone no... speaker behind... I am immortal.
 - Attainment of immortality & freedom from fear = Jivan Mukti.

Videha Mukti :

- This very knowledge will destroy all punya / papa karmas accumulated in several Janmas, can't be exhausted in normal course.
- To exhaust... require countless Janmas + in the process – aquire new ones.



- Karmas are not solved.
- Karmas are dissolved by waking up to my higher nature.
- Because of freedom from Karma.... During death – all 3 bodies will merge to 3 Prapanchas.
- Sharira Trayam – merges into Prapancha Trayam.
- I don't disappear.. Because I the Atma continue to exist as Isvara expressing through whole cosmos.
- Videha Mukti..... Whether Auspicious day / place, Inauspicious day / place, Doesn't matter.
- Jnanam has given him Moksha.
- All scriptures of any religion are magnification of these 5 topics only.

INTRODUCTION

1) To study :

- Gita / Upanishad / Brahma Sutra... first study Tattwa Bodha.

2)

Tattvam	Bodhaha	Content
- Reality / True Nature	- Knowledge - Jnanam	- Self, Knowledge - Knowing about ourselves.

- Knowledge of Reality / True Nature of Myself.

3) Why should we gain self knowledge? Benefits?

Benefits :

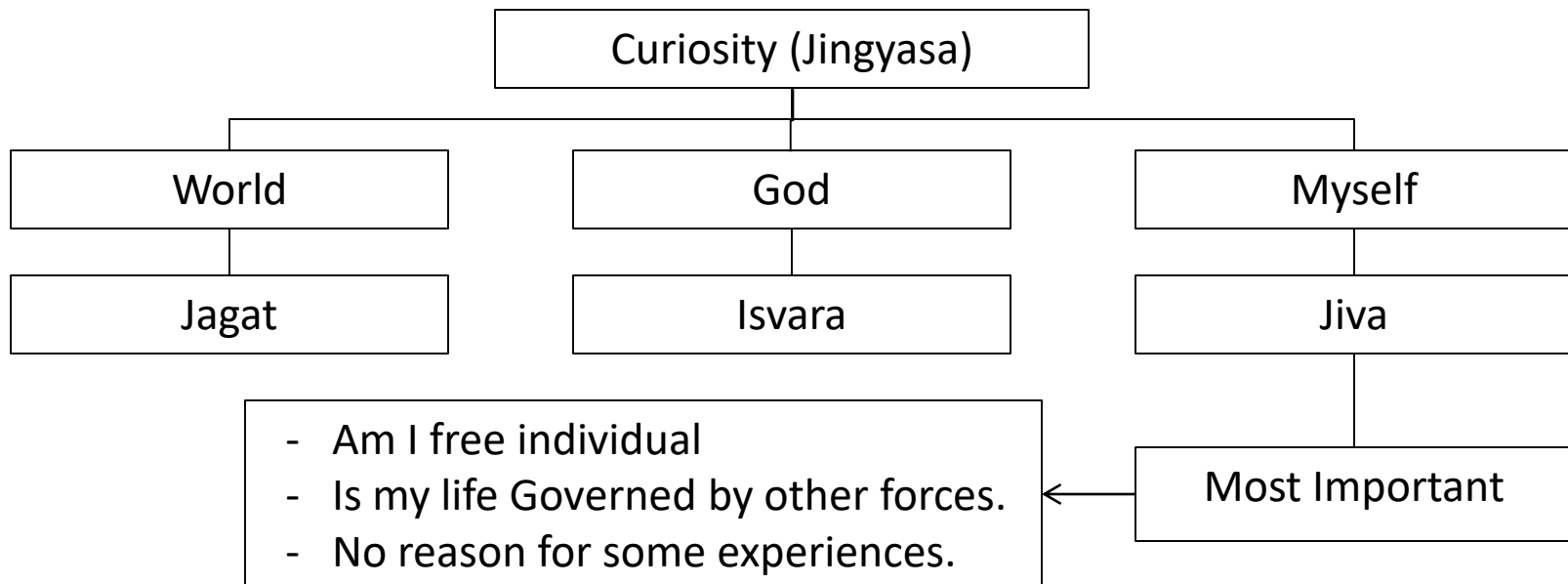
1) Jingyasa Nivritihi :

- Because of Advanced intellect, one has Natural curiosity to know about things around oneself.
- Exploring tendency = Natural curiosity.

Questions :

- What is this Creation?
- How this creation started?

- Is there creator?
- Is there is God?
- Where is he?
- Why he created this world / me?
- What is death?
- Where do I Go?



- Self knowledge satisfies basic curiosity. It gives relief.
- Quenching intellectual curiosity to know – Who you are?

Why you are here?

Whats your Destination?

Are you in Right Direction?

2) Vidyananda Prapti :

- Great fulfillment = Ananda Prapti.
- Born out of this knowledge.
- Happiness / Ananda born out of self knowledge.
- Any knowledge / Discovery gives us Ananda... intellectual pleasure.
- Discover self.... Knowledge gives Ananda... Refined / Subtle / Vidyananda.
- I am most wonderful thing in creation Unique / wonderful... self image gets big boost.
- My current self image – Low condition. All the time.... Working to improve image... Changing Hair / eyebrow / nose.
- Presenting false façade / false front because I am not happy with myself....
- Never Satisfied with what image I have.

My True Image :

- Nitya / Shuddha / Buddha / Asanga / Sarvagata / Svaropa Aham Asmi... Unbelievable but true.
- I know I have the best image in the world.

3) Karpanya Nivriti :

- This Vidyananda we get by self knowledge... that it is available all the time... unlike other Ananda bound by time + space.
- World tour pleasure.

- Any worldly pleasure – Vishaya Ananda
 - 1) Has beginning + 2) End + 3) With conditions + 4) Unpredictable.
 - a) Finite b) Unpredictable – Can do everything but not sure.
- Experiencable pleasures.
- Time bound Pleasure.
- Conditional Pleasure.
- Unpredictable pleasure.
- Where there is unpredictability – stress / strain / tension.
- Vishayananda wonderful but being unpredictable, Causes Stress + strain.
- Vidyananda = Stand by for Vishayananda – Ups and downs.
- We want something to fall upon....
- With standby
 - Relaxation
 - No desperation
- Dependence on Unpredictable factors = Stress.
- With Vidyananda.... We are not desperate for worldly pleasures.
- If world gives pleasure.... Wonderful.
- If not ... I have Vidyananda...
- Freedom, from Desperation / Helplessness is “Karpanya Nivritihi”.

4) Agatha Nivritti :

- Impact / Scar / injury.
- Life's experiences.... Not bed of roses.
- Not always smooth sailing.
- Life mix of pleasure + Pain
- For Many for situations – No Remedy.
- Dr : You've to live with this Physical Condition – Behaviour of wife, children..... No control.

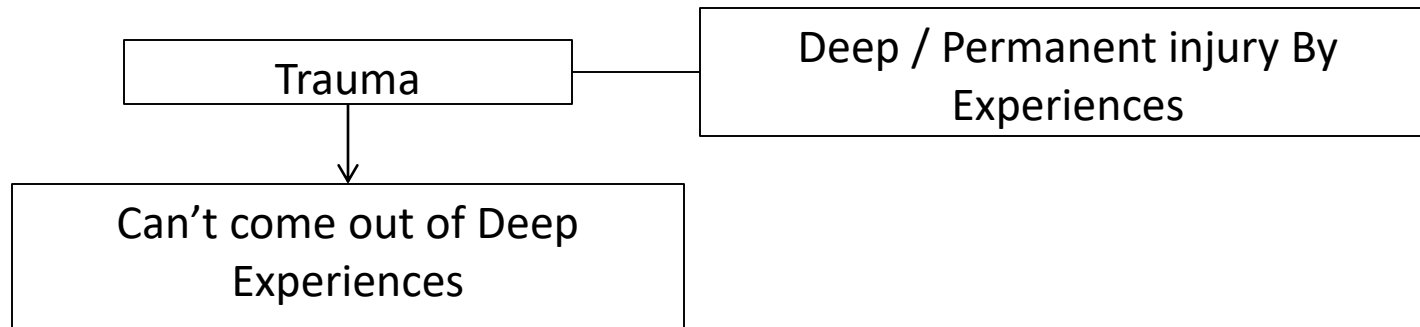
In Gita :

- Apariyarthaha → Choiceless situations.....
- We can't get remedy for choiceless situations.
- Situations impact on me – Psychological can be modified / reduced / avoided.
- Impact can be altered / controlled by us.
- Different people affected differently. Reactions different.

Shastra :

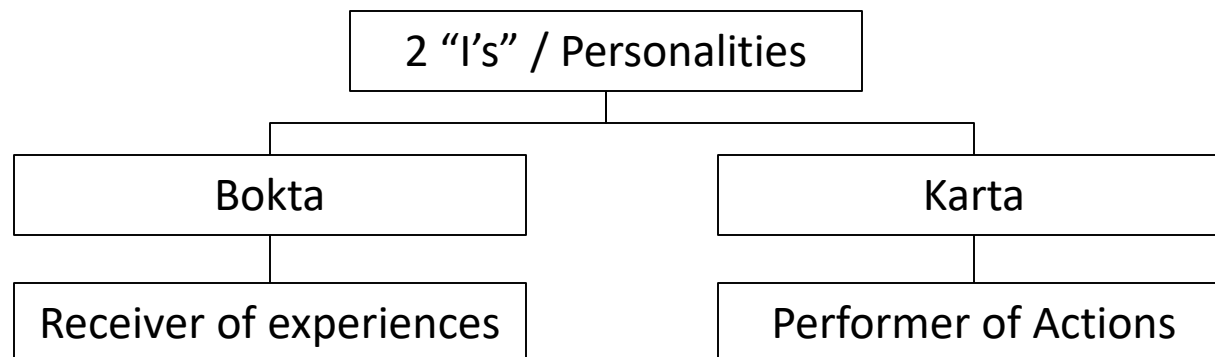
- Can't change world / truly / intimate relation.
- Can change their impact on you - Reduce / wipeout – impact.

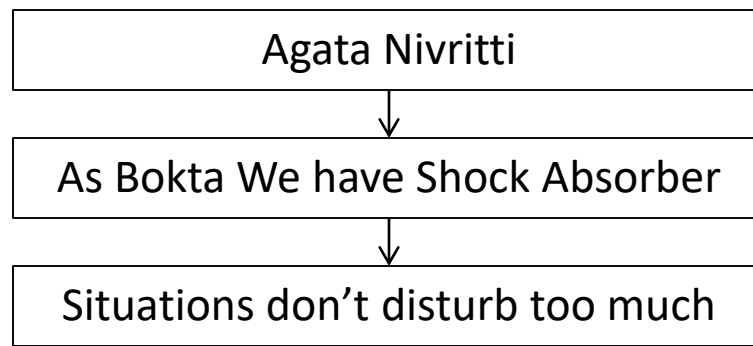
Impact – Agatha :



- Self Knowledge – Powerful Medicine which can reduce Agatha (Impact) of all painful experiences in life – greatest shock Absorber.
- Cars – fitted with Shock Absorber.
- Self knowledge – Most powerful shock absorber.. Worst tragedy.
Doesn't receive permanent scar / Pain.
- Resilience of Mind
Immunity of Mind
Self regeneration of Mind

Strength of Mind.





- Therefore as Karta will perform better. Bokta and karta 2 sides of one coin.
- Agatha Nivrithi leads to better performance.
- Bokta not traumatised... Unwelcome experience. Not loose balance.... Now let me work where I have to....
- Improvement in efficiency of what you choose in life because you have shock absorber... Therefore Mind is calm / poised.....

What are sources of self knowledge?

- 4 levels of scriptures / 4 layers.

1st : Original source – Vedas / Srutis

- Discovered by Rishis as revealed by Lord himself in Meditation attuned to lords teaching.

2nd Layer – Smriti :

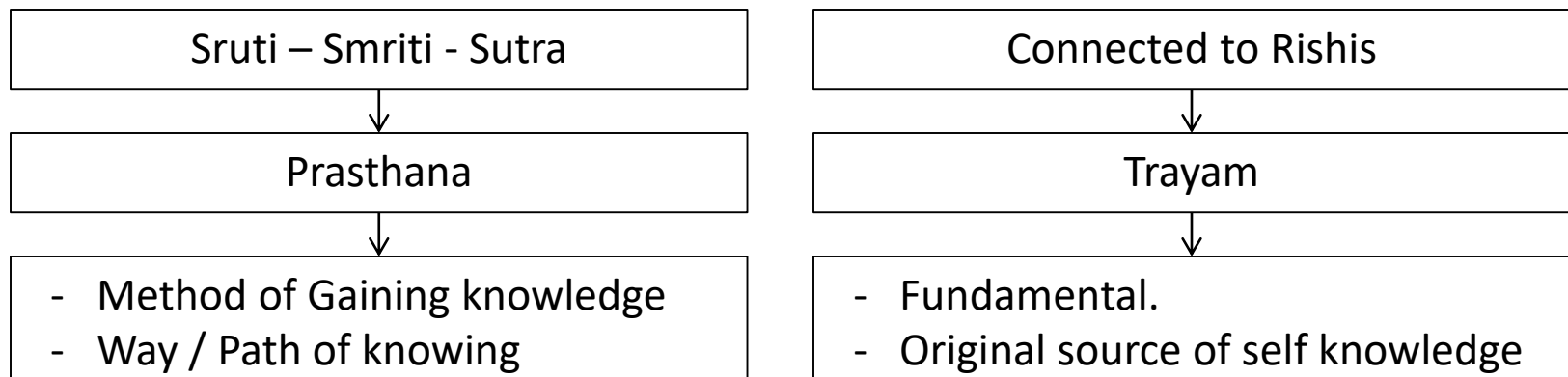
- Body of literature by Rishis Elaborating Sruti.

Manu smriti :

- Rishi – authors of Smruti receivers of Sruti. Not authors of Sruti.

3) Brahma Sutra :

- Written by Rishi Veda Vyasa.
- **Unique** : Gives logical support to teachings in Sruti + Smriti.
- Satisfies reasoning intellect.
- Buddhi understanding reasoning only.
- Tarqa (Logic) / Jnayaya (Reasoning).
- 1 – 2 – 3 – Most important / pillars – foundation of Traditional wisdom.



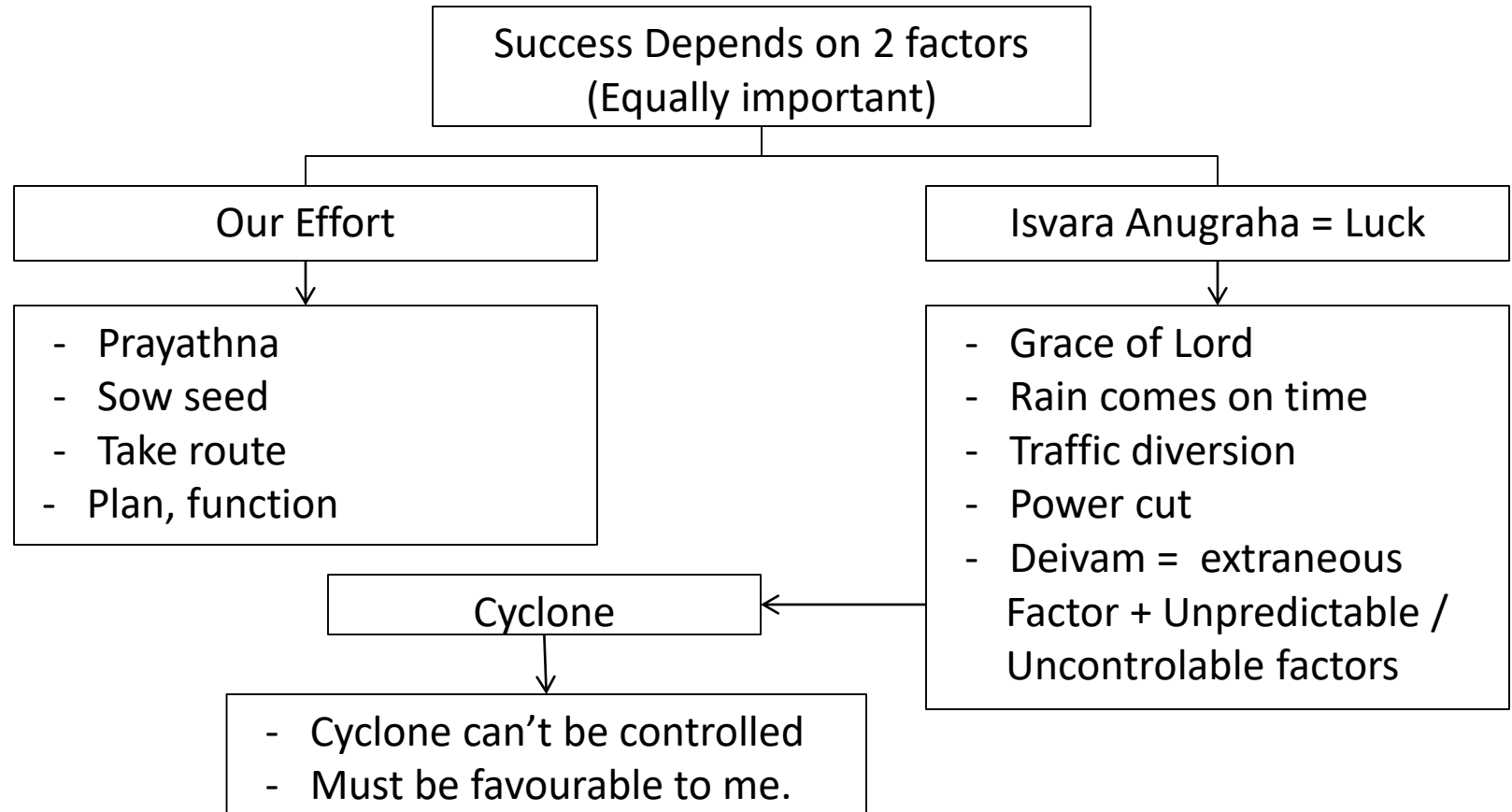
4) Prakaranam :

- Authored by Acharyas / Gurus.
- Original wisdom carried down.
- Wisdom carried down by Guru – Sishya Parampara.
- Shankaracharya
- Sureshvacharya
- Vidyaranya Swami – Sringeri Peetha

Can Understand present Generation

Technical terms :

- “Pari Basha” – Specific terms used in Shastra.



How to control Deivam?

- Offer prayers... Prayers have a capacity to alter Deivam / extraneous factors.
- Guru Brahma / Maheshwara & God one + Same = Blessing Given by Lord.

Guru :

- Gu → Darkness / ignorance → Local light removes external darkness.
- Ru → Light → Internal Darkness removing light.
- Knowledge removes internal darkness called ignorance.
- One who removes Agyana Timaram... by way of Jnanam
by way of lighting up lamp of wisdom in heart
of disciple.



SAD DARSANAM



Summary

Lecture 1

1) One Brahman appearing all the time as Triputi... Jiva / Jagat / Ishvara.

- Gold... Ring / Bangle / Chain.

2) Perceptions continue as 3 :

- Understood as one... Samsara problems go away.

3) Lord Shiva destroys :

- Devotee notion / Fear notion.

4) Ahamkara creates Bheda Jiva / Jagat / Ishvara :

- Ahamkara is born out of ignorance.
- Notion is born out of ignorance.
- Ahamkara notion is destroyed, Aham remains.

5) Adhishtanam of Jiva / Jagat / Ishvara is called Sat :

- (Jiva = Ahamkara - Philosophically)

6) Ishvara :

- = Adhishtanam of Jagat object and Jeeva subject (Dvaitam)
- = Constituent of Triputi - Jiva / Jagat / Ishvara.

7) Ishvara has infinite power to manifest as variety of names and Forms.

- Jiva and Jagat = Name and form - Observed.
- Ishvara = Substance - Observer

Problem :

- Not perception of 3 but understanding as 3 different...

Solution :

- Remove Agyanam and discover oneness.

8) Enquire into Jeeva... one of 3.



ASHTAVAKRA SAHMITA



Astavakra Samhita / Gita
Swami Nityaswarupananda
(Ramakrishna Mission)

Introduction :

- Story in Mahabharata – “Vanaparva”.

1. Chapter 132 – 134 :

- Parents : Kahor – Sujata.
- Kahor cursed child and wanted it to be born as eight limbed – Astavakra for criticising in chanting.
- Bathed in river Samanga.. And all limbs became straight.
- “Swami Vivekananda” changed after listening to Astavakra... published in 1931.

2. 3 fold criterion of truth :

- Authority – Sruti.
- Reason – Yukti.
- Self realisation Anubava – Atmanubuti.
- Monistic Vedanta discards the world of sense + intellect and all that revolves around the conception of dualism.
- In Vedanta, there is a task of proving the unreality of the objective world by appealing to logic + authority.

- Authority is equated with self-realisation and is valid because it embodies the results of realisation of seers of truth.
- Its not in conflict with the demands of reason and transcends reason by the help of supra-rational organon called self-realisation which directly intuits the truth.
- Reason helps to discard what is untruth, but for realisation of positive truth, it is incompetent and inadequate.
- Philosophy relies upon reason as the only dependable organon. Therefore has failed to command universal acceptance.
- “Intuition” is Supra-intellectual organon / Supra – rational satisfy the demands of reason in fall.
- Vedanta holds the intellectuals of India due to the secret of reconciliation of reason with supra-rational intuition.
- Falsity of everything that presents itself as an other to consciousness is the conclusion.
- The self alone is real and all not self is appearance.
- The false identification of self with self is cause of bondage.
- Bondage is due to ignorance of the self.
- Disappearance of ignorance – automatically entails the disappearance of not-self which is its product.
- Cause of all worry and unhappiness is due to existence of another.

- When self is realised as the only reality, difference and distinction vanish + freedom is obtained.
- Freedom is the very essence of the self and loss of freedom is only a case of forgetting.

Example :

- Man wears Gold chain and forgets its presence...
 - Man has money and forgets its presence...
 - Thru ignorance of our true nature we feel we are bound by our minds.
- } Feels miserable

Janaka :

- How can we achieve freedom?

Astavakra :

- Know the self as pure Consciousness, the unaffected witness of the phenomenal world and you will be free – [1 – 3]
- **Cultivate moral Virtues :**
 - Charity
 - Forgiveness
 - Sincerity
 - Love of truth

} Moral discipline liberates the mind from Octopus of sense objects + diverts it inwards

- Our pre-occupation with the objective world leads to conflicts / moral depravity.
- The inward diversion of the mind enables aspirant to realise his independence and detachment from the network of relations which constitute the phenomenal world.
- So long as the mind sees another self, there is bondage.
- Freedom consists of seeing nothing except the self and in everything.
- The self is the Brahman, the undivided and undifferentiated consciousness – existence – bliss and is not to be confounded with the ego?

What is Ego?

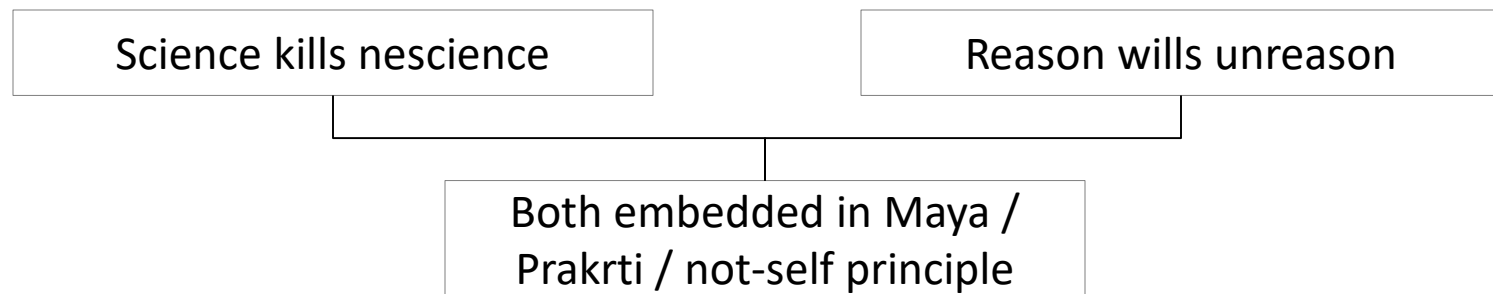
- Ego is consciousness limited and distorted by the mind as light is distorted by Prism.
- As soon as the person effects his liberation from the stares of the ego, he becomes supreme bliss.
- Mind feels with “Matter” or with “Consciousness”.
- Freedom + bondage are purely the creation of ideation.
- He who considers himself free is free indeed.
- He who considers himself bound is bound indeed (I – 11)

मुक्ताभिमानी मुक्तो हि बद्धो बद्धाभिमान्यपि ।
किंवदन्तीह सत्येयं या मतिः सा गतिर्भवेत् ॥११॥

*muktābhimānī mukto hi baddho baddhābhimānyapi,
kiṁvadantīha satyeyam yā matiḥ sā gatirbhavet. (11)*

He who considers himself free becomes free indeed, and he who considers himself bound remains bound. "As one thinks, so one becomes", is a proverbial saying in this world and it is indeed quite true. [Chapter 1 – Verse 11]

- Think yourself to be free, the eternal unlimited consciousness – Bliss and you will be free + happy.
- It is his own self that sustains + illumines the universe. [Important truth to be realised]
- The whole universe lies on to his being.
- Unity of self with all that exists is realised??
- There is neither plurality of objects / subjects.. There is no subject.
- The self –existent, infinite, consciousness plays the role of a number of subjects thru its false identification with the mind organs – which are the creation of the resourceful Maya.
- Maya is principle of unreason... fountain of irrationality, enchantress of infinite resources.
- Maya is also embodiment of science and reason.

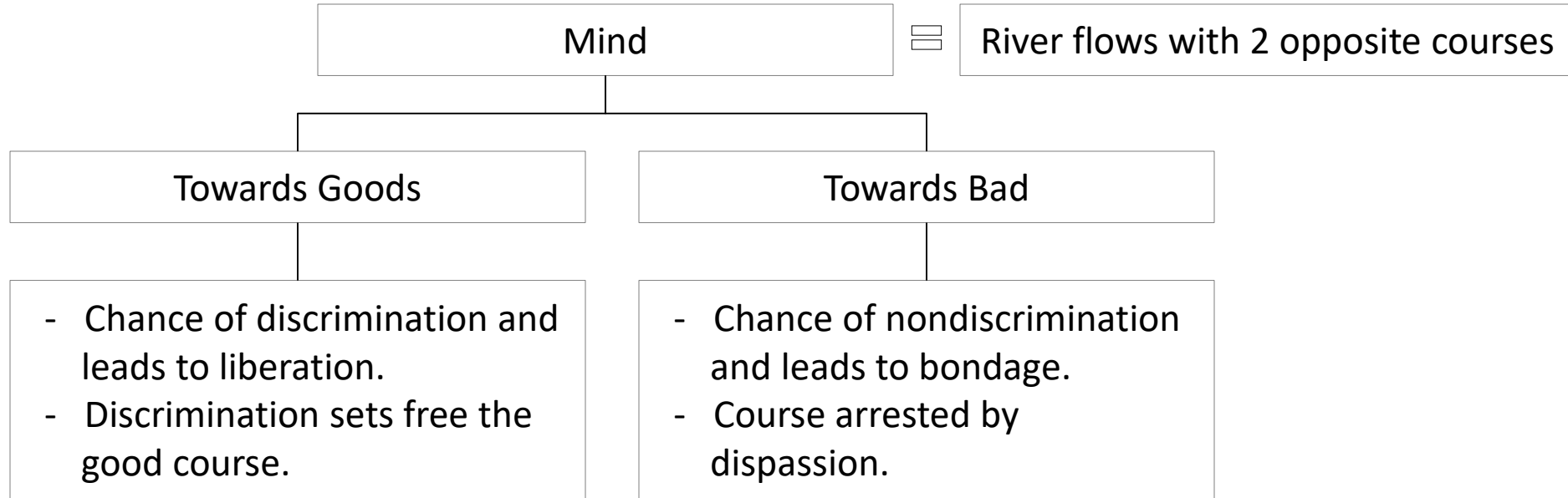


- Truth is Yoga – Sutra I – 12 .

आत्मा साक्षी विभुः पूर्ण एको मुक्तश्चिदक्रियः ।
असङ्गो निस्पृहः शान्तो भ्रमात् संसारवानिव ॥१२॥

*ātmā sākṣī vibhuḥ pūrṇa eko muktaśchidakriyaḥ,
asaṅgo nispr̥haḥ śānto bhramāt saṁsāravāniva. (12)*

The Self is witness, all-pervading, perfect, non-dual, free, Consciousness, actionless, unattached, desireless and quiet. Through illusion, It appears as if It is absorbed in the world. [Chapter 1 – Verse 12]



- Therefore moral discipline emphasised in Shastras.

Chapter III :

- Craving for objects of senses lasts only so long as there is ignorance of the beauty of the self.

Chapter IV :

- Self is lord of universe – free from fear of death / tyranny.

Chapter V :

- Four fold way to realisation.

Chapter VI :

- Unreality of the outer world → Sentient + insentient.

Chapter VII :

- Reaffirmation of truth.

Chapter VIII :

- The psychological world also unreal / illusory appearance as the objective world.
- Mind + ego – primarily responsible for bondage. They obstruct the vision of infinitude of the self.

Chapter IX + X :

- Moral values of life... hold this field of grip of desires.
- Intellectual worlds unreal.

Chapter XI :

- Cultivate moods... and withstand onslaughts of fortune – good + evil alike.

Chapter XII, XIII, XIV :

- Striving for liberation ceases before goal is reached.

Chapter XV :

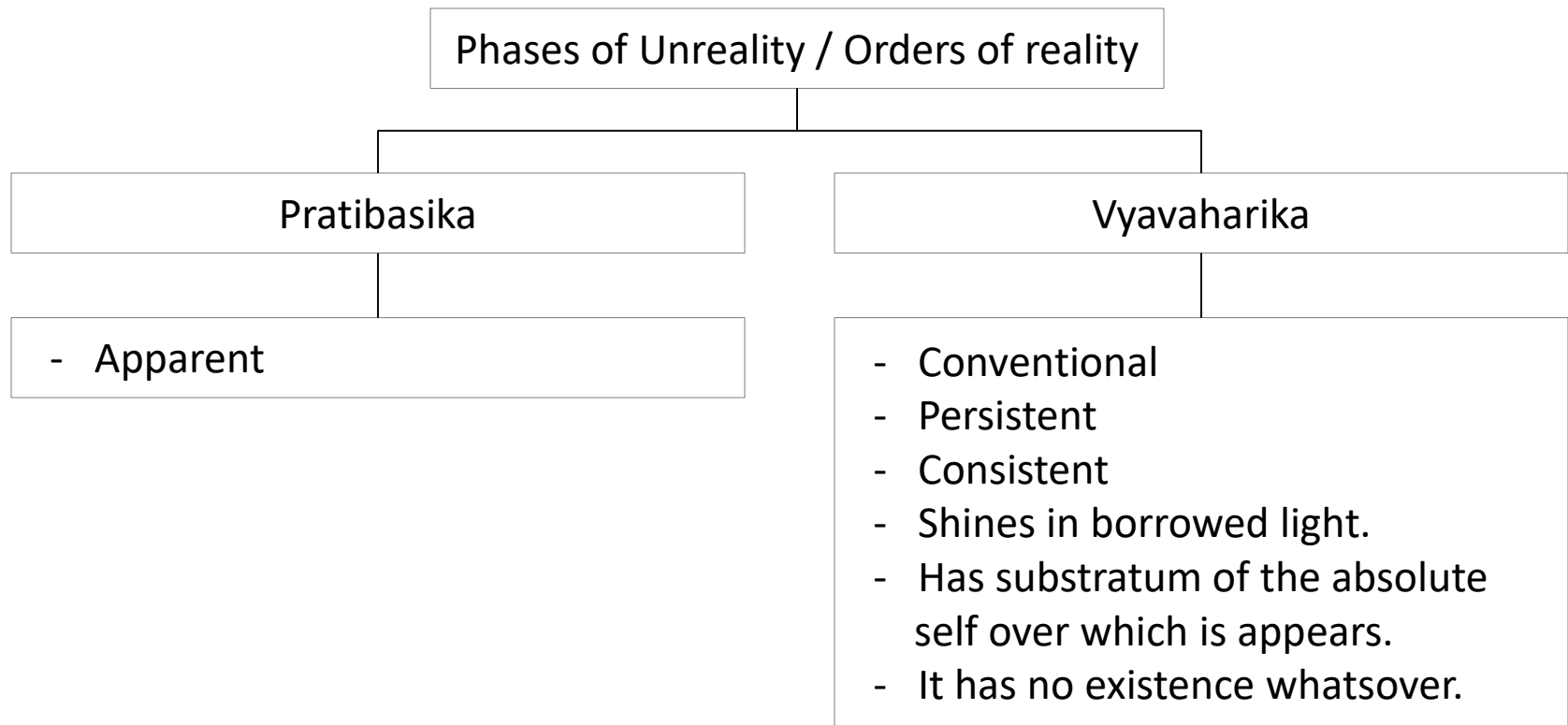
- Its verily thru ignorance, universe exists. In reality you alone are.

chapter XVI :

- There is no Jiva / Isvara other than you.

Eka Jiva Vada :

- One individual subject exists.
- From transcendental point of view.
- The absolute identity of self and negation of second principle / spiritual / material... is the cardinal principle acknowledged by monoistic Vedanta.
- In lower plane of reality, influence of Avidya is in force.
- When Avidya is destroyed, there is no experience of second entity even in the phenomenal plane.
- The phenomenal world disappears with the cessation of its cause.



Chapter XVIII :

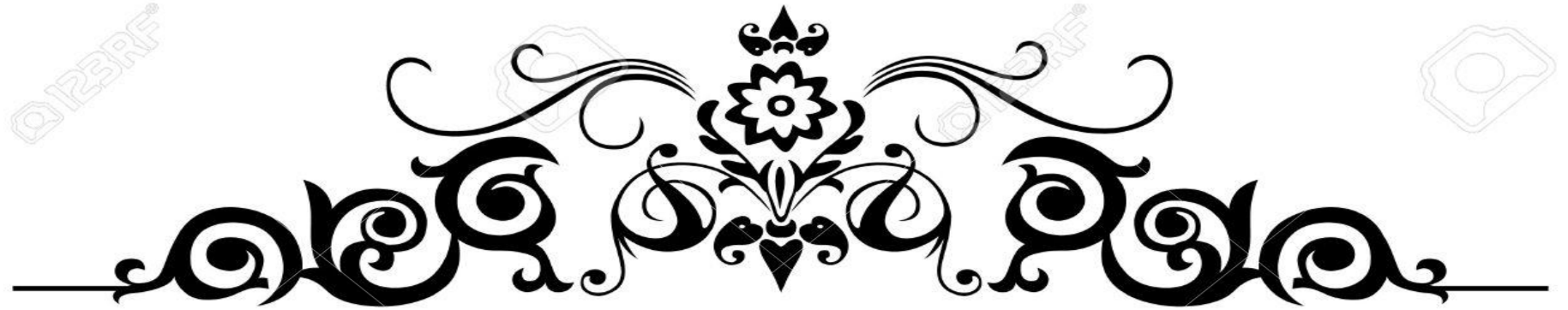
- Summing up of findings.
- Nature of liberated soul – Jivanmukta..
- Evokes a response from those who are in the shackles of the phenomenal world.

Chapter XIX and XX :

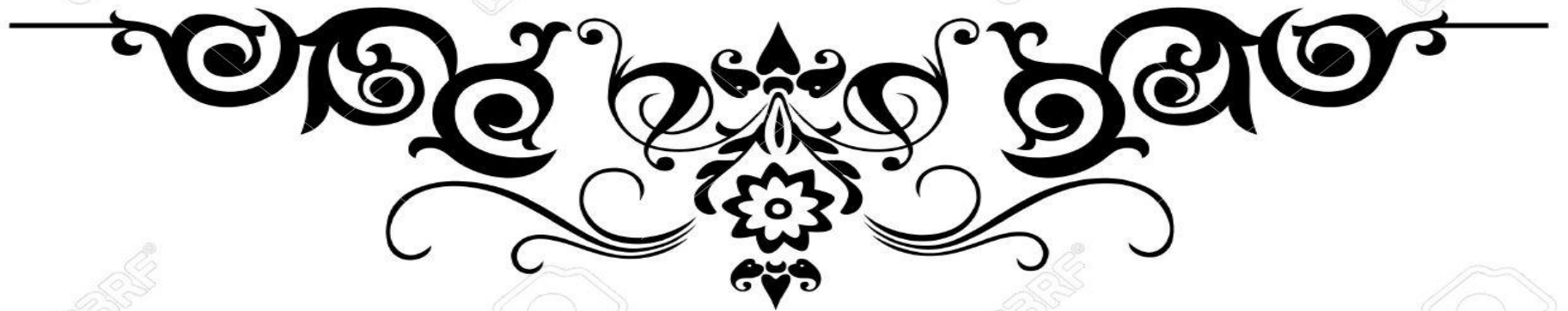
- Reaffirmation of truth.

Astavakra Gita :

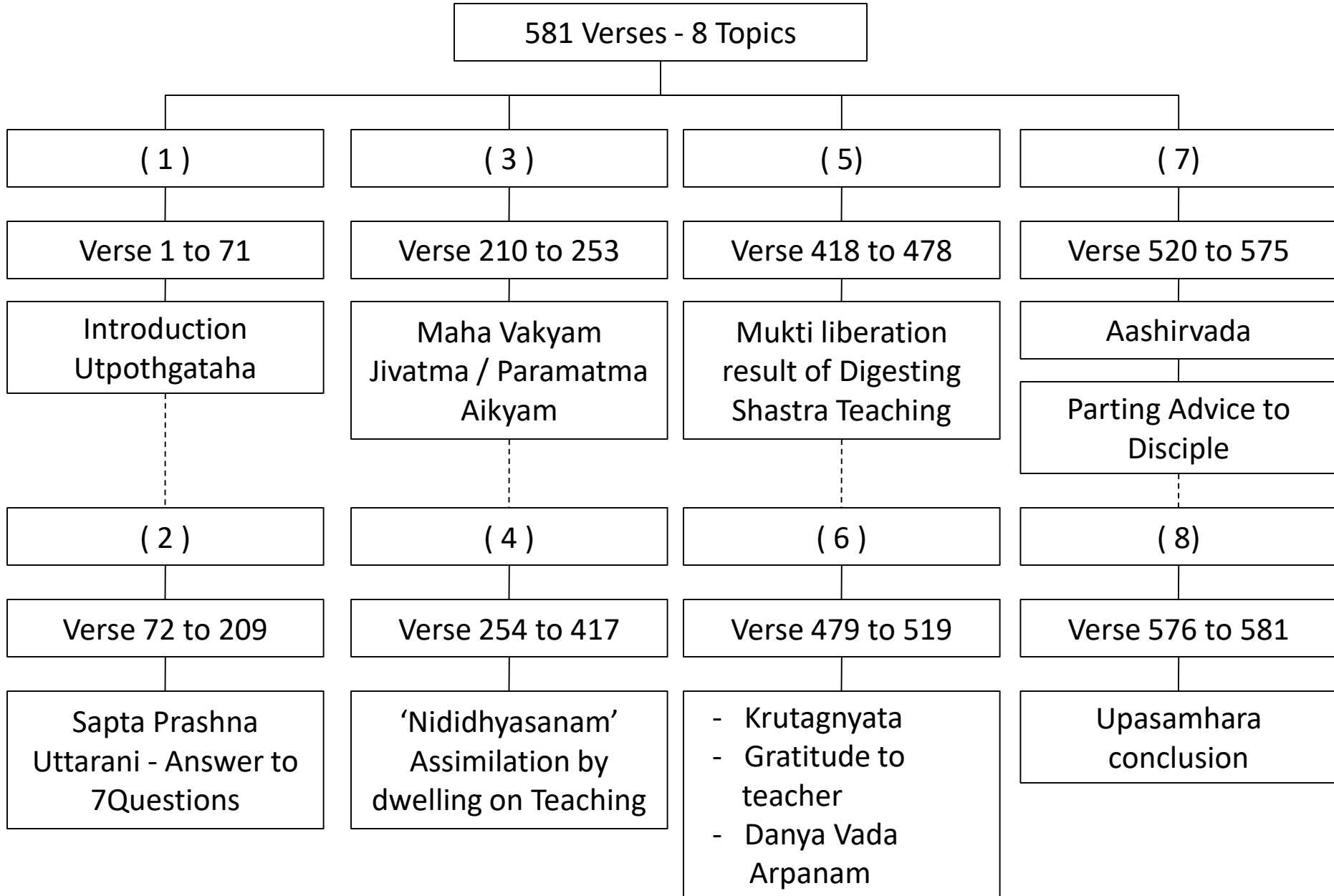
- Product of same age as Bagawad Gita, older than Gaudapada Karika.



VIVEKACHUDAMANI



Vivekachoodamani Birds eye view of Entire Text :



Topic No. 1 - Utpothgataha - Introduction :

- Glory of human Manushya - Janma... only in human birth liberation possible.
- Human birth validated only by utilising Janma for liberation.
- Spiritual growth is gradual.

Discover 1st Stage :

- Know Moksha ultimate goal of life.

2nd Stage :

- Moksha attained only through Jnanam
- Desire for Moksha converted into desire for Jnanam.

3rd Stage :

- Jnanam attained only through Shastra.
- Shastra only mirror - Keep it in front and see my nature clearly.
- Jnana Ichha converted into Shastra Vichara Ichha - Desire for scriptural study.

4th Stage :

- Never enquire Shastra by yourself, Shastra never speaks to me directly.
- Require guide to open Shastra, Sun required to open lotus.

Vedanta :

- Ambuja Suryaha... Tasmai Guruve Namaha

- Shastra building opens in presence of Guru Shastra Vichara Ichha converted to Guru Sravana Ichha.

How to find Appropriate Guru?

- Happens by gods Grace.
- Once Seeking is intense, invoke Grace of lord, Get opportunity to do Sravanam.
- Qualification of Guru and Disciple.

Topic No . 2 :

Sapta Prashantaha - Verse 72 to 209 :

- 1) Atma
- 2) Anatma
- 3) Bandaha (Bondage)
- 4) Cause of Bondage Banda Hetuhu
- 5) Liberation
- 6) Means of liberation Moksha Hetuhu
- 7) What Nourishes Supports - Perpetuates Bondage Pratishta.

Definition of Atma :

- 1) Atma is real I which is of the nature of Chaitanyam / Consciousness.

What is Consciousness?

- 1) Not part / Product / Property of body
- 2) Independent entity pervading and Enlivening body.
- 3) Not limited by size of body
- 4) Survives death of body
- 5) Surviving 'Consciousness' can't be contacted, because of lack of Medium.

Definition of Anatma :

a) From Angle of Nature :

- Body has Sharira Trayam
- Sthula, Sukshma, Karana.

b) W.r.t Functions - 5 Layers Pancha Koshas :

Anna	Prana	Mano	Vigyana	Ananda
Covering	Energy	Emotions	Intellect	Deeper most Sub-Conscious

- Inert Material.

What is Bondage?

- Mistaking inert body Anatma as myself, Having individuality based on body is Bandaha.
- Anatmani Atma Buddhi - Bandaha.

What is cause of bondage?

- Any mistake is born out of ignorance.
- Here self Mistake is self ignorance.
- I don't know I am different from body, I Mistake body as myself.

What is Moksha?

- Destruction of mistake
- Form of correction of mistake
- Form of conviction of Mistake - I am body.

I am not body... Who am I?

- I am 'Consciousness' - Different / Pervade / Eternal is my real nature.
- Anatmani - Atmatva Buddhi Tyagaha, Giving up of Deha Abhimana = Moksha.

What is means of Moksha? How to correct mistake?

- Jnanam - Discrimination only means of liberation!

Asking Question :

- Am I really body or some one else?

Drk Drishya Viveka :

- Most important method.

Method :

- I am different from whatever I experience... Powerful tool.

- World / Body / Mind I intimately experience... I am different from world / Body / Mind.
 - World - Little bit far
 - Body - Closer
 - Mind - Closest
- } Not myself
- Contact lens - Intimately close

Spectacles :

- Use intimately
- Integral part of myself
- Instrument to experience the world
- I am not contact Lens / Body / Mind instrument.
- Atma - Anatma - Viveka = Moksha Karanam
- Final Question = Bandah Pratishta.
- What is reinforcing factor of bondage.

What nourishes bondage?

- Every other activity I do other than Self enquiry, Nourishes bondage.

Mahavakya Vichara Topic 3 - Verse 210 to 253 :

- Jivatma / Paramatma - Aikyam Jananam.

What is significance of Mahavakya?

- When I do Drk Drishya Viveka, I know I am Chaitanyam Sentient Consciousness - Everything else is inert.
- I Consciousness observer - Drk
- World - inert Observed Drishyam
- There is Drk Drishya Sambandha
- Process incomplete because i am Drk / World is Drishyam - Dvaitam must go to higher level.
- I am Drk Observer and also, Karanam of Drishya Prapancha.
- Karanatvam expressed as Brahman, Aham Brahma Asmi is Karanatvam.



Discovery → Cause not person

Aham Karanam Asmi :

1 st I am Observer	2 nd I am Cause Brahman - Karanam
Drk Dishya Viveka	I am Elevated

What becomes status of world :

- World taken as Drishyam now becomes Karyam.
- I am Karanam - World is Karyam is new relationship.

I am Drk	World is Drishyam
Observer Consciousness Sakshi Chaitanyam	Is old Sambandha

- Conversion of Drk Drishya Sambandha into Karana, Karya Sambandha Is function of Mahavakyam.
- Aham - Means Drk
- Brahman Asmi - Means Karanam Asmi

What is benefit of this knowledge?

- Since I know I am Karanam and world is Karyam.

Corollary :

- Karyam can't exist separate from Karanam.—
- Observed dream can't exist separate from observer 'I'
- Waking world like dream - Doesn't exist separate from observer Karanam / Consciousness.

Previously	Now
<ul style="list-style-type: none"> - Drk / Drishya - There is Duality 	<ul style="list-style-type: none"> - Aham Brahmasmi - Advaitam - No Duality

- Clay and Pot
- Gold and Ornament
- Wood and Furniture
- Observer I / Consciousness and waking world - Prapancha.



Karanam

- Looks as though counting 2 words - 2 Substances.
- Between clay and Pot - Karya - Karana Sambandha is there, Substance one - Names many.
- If 2 words have 2 separate substances you should be Able to remove pot from clay - But you can't.

Therefore Only one substance :

- World and me.. Not 2 Substances only one Substance.

Brihadaranyaka Upanishad :

ब्रह्म तं परादादयोऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादादयोऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादादयोऽन्यत्रात्मनः सर्वं वेद; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमामि भूतानि, इदं सर्वं यदयमात्मा ॥ ६ ॥

brahma taṁ parādādyo'nyatrātmano brahma veda, kṣatram taṁ parādādyo'nyatrātmanaḥ kṣatram veda, lokāstaṁ parāduryo'nyatrātmano lokānveda, devāstaṁ parāduryo'nyatrātmano devānveda, bhūtāni taṁ parāduryo'nyatrātmano bhūtāni veda, sarvaṁ taṁ parādādyo'nyatrātmanaḥ sarvaṁ veda; idaṁ brahma, idaṁ kṣatram, ime lokāḥ, ime devāḥ, imāmi bhūtāni, idaṁ sarvaṁ yadayamātmā ॥ 6 ॥

The Brāhmaṇa ousts one who knows him as different from the Self. The Kṣatriya ousts one who knows him as different from the Self. The worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. The beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings, and this all are the Self.[2 - 4 - 6]

Taittiriya Upanishad :

हा३ वु हा३ वु हा३ वु ।
 अहमन्नमहमन्नमहमन्नम् ।
 अहमन्नदो३ऽहमन्नादो३ऽहमन्नादः ।
 अहगं श्लोककृदहगं श्लोककृदहगं श्लोककृत् ।
 अहमस्मि प्रथमजा ऋता३स्य ।
 पूर्वं देवेभ्योऽमृतस्य ना३ भायि ।
 यो मा ददाति स इदेव मा३ वाः ।
 अहमन्नमन्नमदन्तमा३द्भि ।
 अहं विश्वं भुवनमभ्यभवा३म् ।
 सुवर्न ज्योतीः । य एवं वेद । इत्युपनिषत् ॥

*Hā3 vu hā3 vu hā3 vu,
 aham-annam-aham-annam-aham-annam,
 aham-annādo3-'ham-annādo3-'ham-annādaḥ,
 ahagm śloka-kṛd-ahagm śloka-kṛda-hagm śloka-kṛt,
 aham-asmī prathamajā ṛtā3-sya,
 pūrvam devebhyo-'mṛtasya nā3 bhāyi,
 yo mā dadāti sa edeva mā3 vāḥ,
 aham-annam-annam-adantamā3-'dmi,
 aham viśvam bhuvanam-abhya-bhavā3m,
 suvarna jyotiḥ, ya evam veda, ity-upaniṣat.*

Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of the food, I am the eater of food. I am the author of the Sloka, I am the author of Sloka, I am the author of Sloka I the am the first born (Hiranyagarbha) of the True (of the Eternal and the immortal) I am the centre of immortality, prior to the Gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (also attains the aforesaid results). This is the Upanishad. [III – X – 6]

What is reason?

- Because between me and world there is Karya Karana Sambandha.

What is Karanam?

- I am Karanam... Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।

मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalaṁ jātaṁ mayi sarvaṁ pratiṣṭhitam ।

mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

What is function of Mahavakya?

- Converting Drk Drishya Sambandha into Karya Karana Sambandha.

Topic 4 - 254 to 417 - Nididhyasanam / Samadhi Abhyasa :

- Internalisation / Focussing on teaching

Soaking in teaching

Saturating myself in teaching

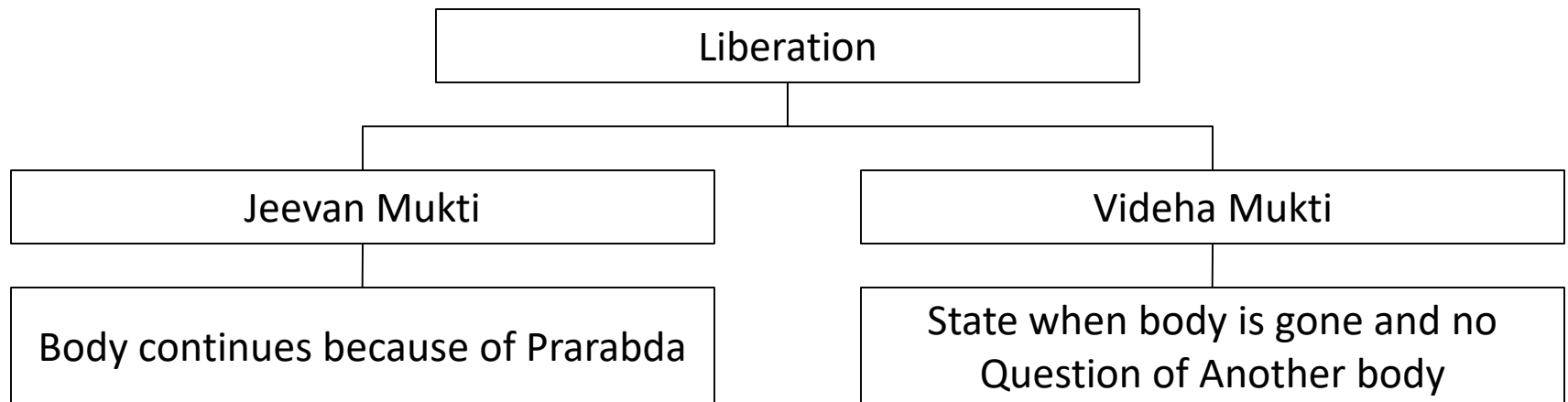
- Hearing / Reading / Teaching / Sitting in 'Mananam' = Samadhi Abhyasa, Yogic Method of 'Mananam' Ashtanga Yoga.

Topic 5 : 418 to 478 :

- Benefit of Nididhyasanam / internalisation.
- Internalisation is a gradual process.

How to detect whether I have internalised or not?

- Frequency of negative reaction
 - Intensity of negative reaction
 - Recovery period of negative reaction
- } Comes Down
- Body / Mind / Speech - Most intense
 - Body / Mind - Medium intensity
 - Only Mind - Minimum intensity
 - Recovery period - Time to get out of reaction –
 - By observing this, we claim our Mukti / Liberation which is of 2 types.



- Difference - w.r.t. worldly people
- Jnani - Doesn't see any difference - For him presence and absence of body makes no difference.
- In his vision - Body = Mithya... Mirage water

- What will be difference in sand
- When you see / Don't see mirage water - No difference w.r.t. sand.
- I was / I am / Ever will be liberated.

Topic 6 : Verse 479 to 519 :

Disciple's gratitude :

- Teacher alone makes Shastram valid
- Start with prayer to God
- Lord introduces me to Guru
- Guru introduces me to Shastra and disappears.

Shastra = Mirror / Darpanam :

- When I look into Shastra mirror, mirror takes me to my own Self.
- As though extrovert... When I look at mirror... I am seeing myself!!
- God - Guru
- Guru - Shastra
- Shastra - Myself
- I am indebted to God for Guru
- I am indebted to Guru for mirror - Shastra
- I am indebted to Shastra for putting me into lap of myself!

Gratitude Eternal :

- Vedanta / Guru / Ishvara - Sambandha eternal.
- 1st Worship these 3 for gaining Jnanam.
- Later worship these 3 as gratitude

Topic 7 : Verse 520 to 575 : Guru's Aashirvada

- I Have handed over mirror to you.
- At regular intervals, look at Shastra mirror.
- Guru has trained you, how to look at Shastra.
- Brahmachari / Grihasta / Vanaprastha / Sanyasa any Ashrama ok.
- Enjoy life and be free, Guru gives freedom to disciple.

Topic 8 : Verse 576 to 580 :

- Upasamhara - Conclusion of dialogue
- Master of ceremony - Shankara Glorifies text.

Metaphor of desert used :

- Guiding text - Takes tired traveller to spring place by Shastra.
- Shankara Bharati - Nirvane Sanyasini